THE ABORIGINES OF TASMANIA

H. LING ROTH

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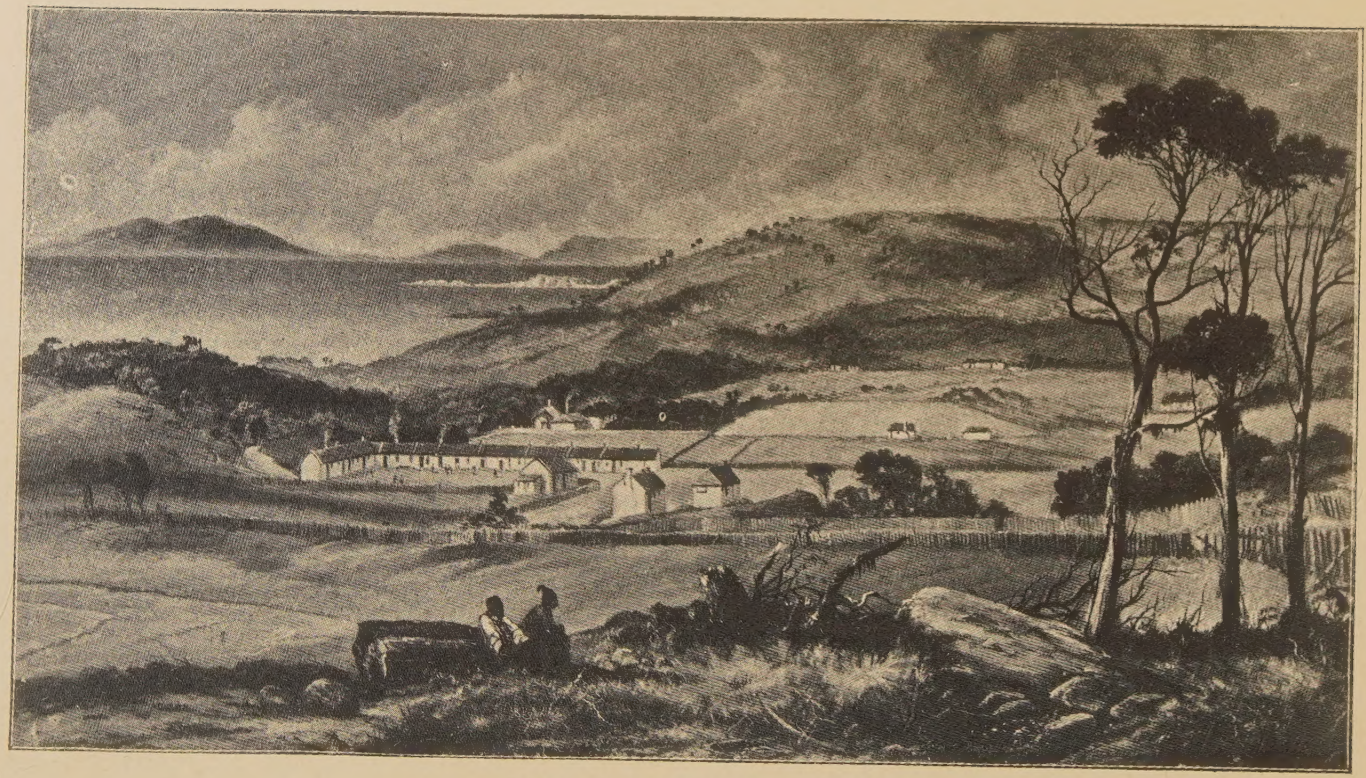

WYBALENNA, THE SETTLEMENT OF THE TASMANIAN ABORIGINAL EXILES ON FLINDERS' ISLAND.

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BY

H. LING ROTH,

Fellow of the Anthropological Institute; Author of "The Agriculture and Peasantry of Eastern Russia;" The Natives of Sarawak and British North Borneo," &c., &c.

ASSISTED BY

MARION E. BUTLER; AND JAS. BACKHOUSE WALKER,
OF HOBART, TASMANIA, WITH A CHAPTER ON THE OSTEOLOGY BY
J. G. GARSON, M.D.

PREFACE

BY

EDWARD B. TYLOR, D.C.L., F.R.S.

Professor of Anthropology at the University of Oxford; Vice-President of the Anthropological Institute, &c., &c., &c.

ILLUSTRATED.

SECOND EDITION, REVISED AND ENLARGED, WITH MAP

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„ 144 „ 24 „ top for p. 143 *read* p. 153
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„ 159 „ 10 „ „ after Calder *insert* and Kelly.
„ 164 „ 16 „ top for Carr *read* Curr.
„ 179 „ 4 „ „ „ J. W. Walker *read* G. W. Walker.
„ 182 „ 18 „ bottom for Lathom *read* Latham.
„ 192 „ 17 „ top for Naturerkundige *read* Natuurkundige; for Hollandische *read* Hollandsche; for Vetenschappen *read* Wetenschappen.
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„ „ „ 25 „ „ „ small comparative *read* comparatively small.

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PREFACE

To First Edition (1890)

BY

EDWARD B. TYLOR, Esq., D.C.L., F.R.S.,

Professor of Anthropology at the University of Oxford, Vice-President of the Anthropological Institute of Great Britain and Ireland, etc., etc.

IN the present work, the recorded knowledge as to the extinct native race of Tasmania has been brought together with, I think, an approach to absolute completeness.

If there have remained anywhere up to modern times men whose condition has changed little since the early Stone Age, the Tasmanians seem to have been such a people. They stand before us as a branch of the Negroid race illustrating the condition of man near his lowest known level of culture. Tribes who like them knew no agriculture nor pastoral life are common enough, indeed this is the most convenient definition of savages. Many tribes in the late Stone Age have lasted on into modern times, but it appears that the aborigines of Tasmania, whose last survivors have but just died out, by the workmanship of their stone implements rather represented the condition of Palæolithic Man. Years ago, the evidence already pointed towards this important point in the history of civilization. In 1865, in comparing the implements of the Drift with those found elsewhere, I put on record as follows:—"The Tasmanians sometimes used for cutting or notching wood a very rude instrument. Eye-witnesses describe how they would pick up a suitable flat stone, knock off chips from one side, partly or all round the edge, and use it without more ado; and there is a specimen corresponding exactly to this description in the Taunton Museum." *

The information here given is on excellent authority, having been obtained in answer to my inquiries of Dr. Joseph Milligan and other representatives of Tasmania at the International Exhibition of 1862. But it would not have been safe to assume without further information

* "Early History of Mankind," London, 1865, p. 195.

that the Tasmanians were not in the habit of making stone implements of higher types for other purposes. Now, however, further evidence has come in, showing that the implement in question (see Plate facing p. 137) is typical, and the description of the making fully to the purpose. In the present work, the excellent dissertation published by Mr. R. Brough Smyth in his "Aborigines of Victoria" is condensed, and beside his results is placed a statement of the evidence of Mr. James Scott, Mr. Morton Allport, and other competent authorities, all agreeing that the stone implements were shaped and edged not by grinding but merely by striking off flakes, this being generally if not invariably done on one side only. The implements thus bear a resemblance to those flakes trimmed on one side, which are known to archæologists as scrapers. It is thus apparent that the Tasmanians were at a somewhat less advanced stage in the art of stone implement making than the Palæolithic men of Europe, who habitually shaped many of their flint implements into more regular and effective forms by skilful alternate flaking on either side. Moreover, it will be seen that these descriptions of the Stone Age in modern Tasmania contribute evidence bearing on the interesting problem, how the men of the Quaternary Mammoth-period used their rude stone tools and weapons. Careful study of these Palæolithic implements, while clearly illustrating the practice of holding them grasped in the hand (possibly often with a piece of hide or other coating as a hand-guard), has not shown that they were ever fixed in wooden handles. The question thus arises whether the art of hafting a hatchet, which to us moderns seems so obvious, may have been unknown to the primitive savages of Europe, and only have arisen toward the Neolithic age. We are now able to say that such ignorance in tool-craft was quite possible among the prehistoric Drift-men, for it actually prevailed among the natives of Tasmania. According to the testimony of numerous observers, they grasped their stone implements in the hand, but never fixed them in a handle, unless where foreigners, whether savage or civilized, had introduced this improvement. On the whole, the life of the Tasmanians may give some idea of the conditions of the earliest prehistoric tribes of the Old World, allowing for a milder climate on the one hand, but a want of the great animals on the other, and remembering that the modern savage was in some arts below the ancient, for there is no record of the Tasmanian having made a needle for sewing his skin garments with his sinew thread, nor did he in drawing or carving show anything of the artistic skill of the Cave Men of Central France.

Looking at the vestiges of a people so representative of the rudest type of man, anthropologists must join with philanthrophists in regretting their unhappy fate, which fills a dismal page of our colonial history. We are now beginning to see what scientific value there would have been in such a minute careful portraiture of their thoughts and customs as Mr. Howitt is drawing up of the Australian tribes just across Bass' Straits. As this cannot be, at least it is necessary that the existing information should be diligently collected and critically sifted. To this task Mr. H. Ling Roth has devoted long and conscientious labour, examining in all likely quarters so as to gather together the notices scattered through voyages, histories, colonial documents, and other sources from which first-hand information, however fragmentary, could be obtained. Anthropologists, who have so often had to complain of the scantiness of materials as to the native Tasmanians, will find with surprise that much more is really known than was supposed, and will be glad to possess this book, the more so that its object being technical rather than popular, only a small number of copies has been printed.

SUPPLEMENTARY NOTE

TO SECOND EDITION, 1899.

During the nine years which have elapsed since the publication of the first edition, I may observe that Mr. Ling Roth's diligent search for new evidence bearing on the history, language, arts, and habits of the Tasmanians, has been, as a comparison of the two editions will show, by no means barren of result. Particular attention has to be called to the progress lately made in the anthropological study of the Tasmanians. That these rude savages remained within the present century representatives of the immensely ancient Palæolithic period, has become an admitted fact. There may now be seen in the Pitt-Rivers Museum, in Oxford, a collection of Tasmanian stone implements, illustrating the principal types found on the surface of the fields, or in shell-heaps, which are mostly shown by the evidence of eye-witnesses to be such as were made and used by the natives up to colonial times. Some of the best of these were sent by Mr. Alexander Morton of the Hobart Museum, and my own collection, containing numerous formed implements and chips of varied quality, was mostly procured for me by Mr. Williamson of Brown's River. That the workmanship of the Tasmanians may be generally taken as below that of the Palæolithic Drift and Cave men, is apparent

from the absence of any native Tasmanian implement comparable to the symmetrical pointed picks worked on both sides, characteristic of the Mammoth Period in Europe. The typical tool of the Tasmanian, a flat flake trimmed by striking off secondary flakes or chips on one side only, may be classed with the so-called scrapers which hold their place as efficient tools even into the early metal age. At the same time, the shaping which gives these tools a hand-grip on one side belongs to the early stage of implement-making which preceded the introduction of the wooden haft. Rude as the native Tasmanian tools are, they are not devoid of skill, and within the last year or two some forms have come under view which are even remarkable for delicacy, such as is seen in neolithic work. Concave scrapers suited for such work as smoothing spears appear in Tasmanian collections, and Mr. J. Paxton Moir, of the Shot Tower, Hobart, has made especial study of these, as well as the gravers to which he gives the descriptive name "duck-bills." We thus see among the Tasmanian stone tools signs of special development where needful. But judged by general character, their nearest Old World relatives seem to be those oldest and rudest palæolithic implements, the plateau-flints of Kent. To enforce this comparison, I may add that it agrees with the opinions of the late Sir J. Prestwich, and of General Pitt-Rivers. The reader will find in the present volume some additional figures of implements, illustrative of these new points of argument, and I may add that the short remarks here made on them have been carefully tested by me in conjunction with the Curator of the Pitt-Rivers Museum, Mr. H. Balfour.

The view stated in the foregoing Preface that Palæolithic Man survived in Tasmania within human memory, has since received wider extension. It is now many years since I called attention to the probability of the ground stone hatchets of the Australians having been derived from the islands beyond Torres Straits. This was a theoretical inference, but it now appears that an older state of things comparable to that of Tasmania has survived in West Australia. Half a century ago Mr. W. Ayshford Sanford brought home from the Perth District mounted stone hatchets of Tasmanian type, and lately Mr. Alex. Morton found natives on the Murchison River using unground implements of similar nature, so that in this region the connexion with palæolithic natives has continued till now. It may be added that stone implements from New Zealand make it probable, that found with bones of the Moa, palæolithic conditions there prevailed among the race which

preceded the Maori settlement. It is thus becoming clearer and clearer that the anthropology of this remote district can give us clues to the earliest state of civilization of which traces have reached us and which has been thought to be lost in a past of almost incalculable antiquity. Man of the Lower Stone Age ceases to be a creature of philosophic inference, but becomes a known reality.

In the preparation of this second edition, Mr. Ling Roth has been greatly assisted by Mr. James Backhouse Walker, the son of the late George W. Walker, the companion of the late James Backhouse in their joint mission to Australia and Tasmania, more than sixty years ago. Mr. J. B. Walker's local knowledge of Tasmania. and his unwearying labour, have been invaluable in the augmentation and revision of the work.

E. B. T.

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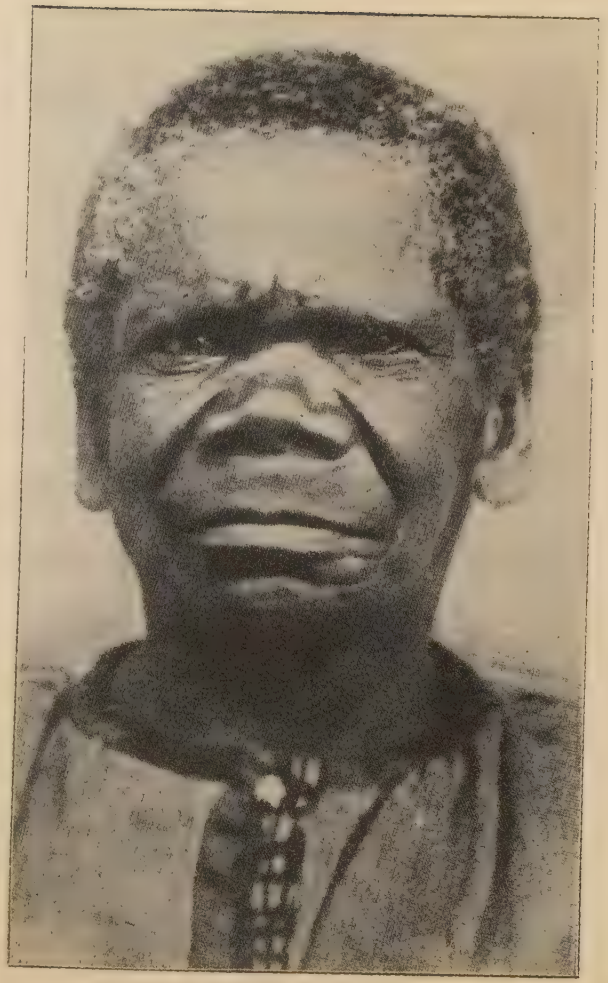

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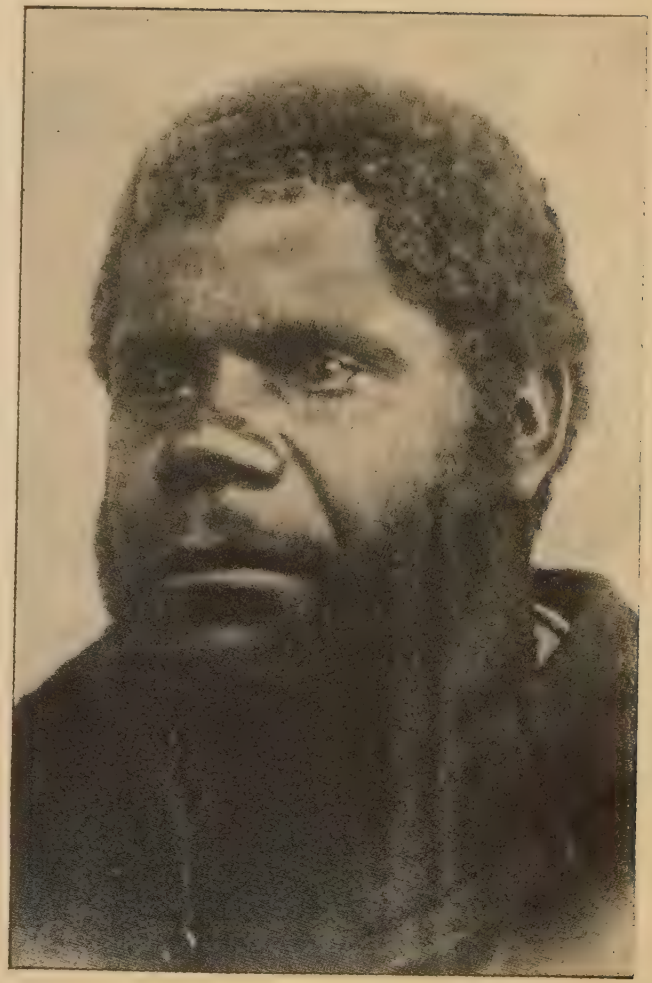


WM. LANNEY.

FROM PHOTOGRAPHS BY WOOLLEY IN POSSESSION OF MR. J. W BEATTIE, HOBART.

ABORIGINES OF TASMANIA.

CHAPTER I.—Introduction.

TASMANIA, formerly known as Van Dieman's Land, is situated between parallels of 40°33′ and 43°39′ S. Lat., and between 144°39′ and 144°23′ Meridians E. Long. and corresponds with Southern France. It is irregularly heart-shaped and occupies an area of 26,215 square miles; nearly the area of Scotland. The main axis of the Great Cordillera bordering the eastern coast line of Australia may be traced across Bass Strait in a chain of islands, which almost continuously link Tasmania with Australia. Tasmania is wholly occupied with the ramifications of this chain which in the western half of the island rises into an extensive plateau with peaks attaining a height of 3,000 to 5,000 feet above sea level. The island is beautiful in its scenery, with its open plains bordered by far extending precipitous mountain tiers, its isolated shaggy peaks and wooded ranges, and its many fine rivers and lakes. Its coasts, especially towards the south, are bold and frequently indented by splendid bays and harbours, such as the Derwent on which stands Hobart the Capital. On the western side the scenery resembles that of the Highlands of Ross and Inverness. Settlement has principally taken place among the plains and lower levels of the South Eastern, Midland, and North Western parts of the island, and more recently in the mineral districts of the West and North East. The climate is exceptionally genial and is one of the finest in the temperate zone (*Johnston's Tasm. Official Record*).

The island was discovered on the 24th November, 1642, by Abel Janszoon Tasman, who named it after the Governor of the Dutch East Indies, Anthony Van Diemen. It does not appear to have been visited by any European after Tasman until March, 1772, when Marion du Fresne, in command of a French expedition, spent some days in exploring the coast. A twelvemonth later it was visited by Captain Furneaux, in the Resolution, during his temporary separation from Captain Cook during the Second Voyage. The latter celebrated navigator visited the island in January, 1777. He was followed by Captain Bligh in 1788 and again in 1792, Captain Cox in 1790, the French Admiral Bruny d'Entrecasteaux in 1792 and 1793, and Captain (afterwards Sir John) Hayes of the Bombay Marine, in 1794. In the early part of year 1798 Dr. Bass in an open

whaleboat, entered Bass Strait from Sydney, and in the latter part of the same year and in the beginning of 1799 Lieut. Flinders and Dr Bass in the "Norfolk" sailed through Bass Strait for the first time and circumnavigated Van Dieman's Land. The French Captain Baudin visited the island in 1802, and the first European settlement, consisting of a small party was made under Lieutenant Bowen at Risdon on the Derwent, some three miles above Hobart, in September, 1803. Lieut. Governor David Collins' settlement was made at Hobart Town 20th February 1804.

The first Aborigine killed by a European was during a misunderstanding between the natives and Marion's party. The first meeting of English with the aborigines was Dr. Bass' interview with one man in January 1799. The next meeting was with James Meehan who was engaged in making short surveys in connection with Bowen's party but some distance above Risdon, on the north bank of the river. This was in February, 1804, Meehan's note book is preserved in the Tasmanian Lands Office, and his words are as follows: "Are here invested with a considerable body of natives who endeavoured to surround us—had taken one of my marking sticks—am obliged to fire on them". . . . "The natives are in a considerable body—assembled again and endeavoured to steal behind a hill—on which, fired another gun and they dispersed for this night." "Tuesday morning.—The natives again assembled in a large body on a hill over us—all around with spears and in a very menacing attitude. They followed us a short distance and then stopped. They appear to be very dexterous at throwing stones. Them who surrounded us yesterday in such multitudes had no arms but a few waddys, but several of them picked up stones. . . .

"In the first affray with the blacks, which was at Risdon, May, 1804, the best evidence goes to show that very few were killed—perhaps five or six. Future hostilities do not appear to have been caused by this episode. The real fact is, that in the early years of the Colony, the blacks though regarding the whites with jealousy and mistrust, too often well-founded, were on fairly good terms with the settlers; frequently visiting their home-steads, and receiving food and other small presents. Bodies of them, 'Mobs' as they were called, often came to Hobart, where they were always well treated and never sent away empty handed. Occasional murders were committed by the blacks, when opportunity or provocation tempted. Many cruelties were perpetrated on them by Convict Shepherds and Herdsmen in isolated parts, but the stories told of brutal murders by the settlers are," G. W. Walker believes, "gross exaggerations or inventions, almost without exception." It was not till about 1825, that the deadly feud began. It originated in the execution of some blacks for killing some whites. The blacks at once retreated from the settlements, and from that time never came near the settlers, except to murder and to burn. Then the war became one of extermination. The reign of terror which ensued in the remoter districts of the Colony has not yet faded out of local memory. It is quite a mistake to suppose that the Colonists were nearly driven out of the island, but enormous efforts were made to capture and bring in the whole of the tribes, which then could only have numbered a few hundreds. Governor Arthur called a general levy of the population, and formed some five thousand men into parties constituting a line across

the island. His plan was for the parties to advance and drive the blacks before them into the south eastern corner of the island, where it was thought they would be trapped in Tasman Peninsula. As might have been expected from the wild and rugged nature of the country, the thick forests and dense scrub in many parts, the "*Black Line*" was a complete failure. The natives easily passed through the lines and only one boy was captured. The "*Black War*" of Colonel Arthur cost the English Government some £36,000.

"What five thousand armed men failed to do, was accomplished by one man, unarmed and almost single handed. George Augustus Robinson, accompanied by a few 'tame' blacks whose confidence he had gained, set out to trace the miserable remnants of the tribes in their wild haunts. Between the years 1831 and 1836, he succeeded in bringing in, by persuasion alone, various parties numbering altogether two hundred and three persons. With a few scattered exceptions, these were all the surviving natives in the island. As they arrived in the settled districts they were transferred to Swan Island, then to Gun Carriage or Vansittart Island, and finally in 1831, to Flinders Island. . . .

"In 1832 Messrs. Backhouse and Walker found the natives at the Settlement looking plump and healthy, notwithstanding that they had been suffering from shortness of provisions. The arrangements for supplies had been shamefully deficient. The white people had for some time been living on oatmeal and potatoes, which were far from good. The blacks, who abhorred oatmeal, lived on potatoes and rice. Fortunately mutton-birds (*Nectris brevicaudus*) supplemented their scanty provision. A little while before, when left in charge of Surgeon M'Lachlan on desolate Gun Carriage, if it had not been for some potatoes they obtained from the sealers, the unfortunate blacks would have been actually starved.

"The site of the settlement at 'The Lagoons' was most unsuitable. It was a narrow sandbank, running parallel with the shore, producing nothing but fern and scrub. It was bounded on one side by the sea, and on the other side by a salt lagoon bordered with thick tea-tree, and cutting off access to the main.

"When first placed on the islands the blacks had been put under the charge of most unsuitable officers—ignorant men, quite unfit for the difficult and delicate task of managing savages fresh from their native forests. It was not therefore strange that at first there was much disorder, and that quarrels between members of different tribes were of frequent occurrence. At this time, however, they were under the care of a commandant, who threw himself into the work before him with an unselfish enthusiasm. The commandant was Lieutenant William J. Darling, a young officer of the 63rd Regiment, a brother of Sir Charles Darling, who was afterwards (1863-66) Governor of Victoria. He was ably seconded by the surgeon, Archibald M'Lachlan. The self-denying exertions of these two officers for the welfare of the poor blacks cannot be too highly praised. To promote their advancement in civilisation the Commandant and Surgeon spared no pains. They treated them with uniform and patient kindness and consideration. They seldom sat down to breakfast or tea in their own little weatherboard huts without having some aborigines as guests, with the view of exciting in them a desire for improvement in civilisation.

"Yet the arrangements for the aborigines, well meant as they undoubtedly were, seem to have been singularly injudicious. They were lodged at night in shelters or 'breakwinds.' These 'breakwinds' were thatched roofs sloping to the ground, with an opening at the top to let out the smoke, and closed at the ends, with the exception of a doorway. They were twenty feet long by ten feet wide. In each of these from twenty to thirty blacks were lodged. The fires were made along the centre of the breakwind, and the people squatted or lay on the ground around them. Blankets were provided for them to sleep in. To savages accustomed to sleep naked in the open air beneath the rudest shelter, the change to close and heated dwellings tended to make them susceptible, as they had never been in their wild state, to chills from atmospheric changes, and was only too well calculated to induce those severe pulmonary diseases which were destined to prove so fatal to them.

"The same may be said of the use of clothes. In their wild state the blacks had gone entirely naked in all weathers, protecting their bodies against the elements by rubbing them with grease. At the settlement they were compelled to wear clothes, which they threw off when heated or when they found them troublesome, and when wetted by rain allowed them to dry on their bodies. In the case of Tasmanians, as with other wild tribes accustomed to go naked, the use of clothes had a most mischievous effect on their health. In their native bush the constant and strenuous exertion which they were compelled to make in hunting wild animals for necessary food kept them hardy and healthy. Cooped up in the settlement and regularly fed, they lost the motive for exertion, and sank into a life of listless inaction, in which they lost their natural vigour, and became an easy prey to any disease that attacked them. . . . In fact, the unhappy captives pined and died from 'home sickness.'

"How to treat the poor remnant of the native tribes was a difficulty, perhaps an insoluble problem under the circumstances. If they could have been left in possession of a portion of their ancient hunting-grounds—a reserve to which they could have been confined—they might have lived healthily and even happily for a long period of years, though even that would not have averted the final doom. But the feud between the two races had been too deadly to permit of their being left in proximity, and the seclusion of an island was imperative, as much for the protection of the blacks as for the safety of the whites.

"To the credit of the authorities, it must be said that from the time Lieut. Darling took charge in 1832 every possible effort was made to secure the well-being of the few survivors of the native tribes. They were well supplied with food, and they supplemented the ordinary supplies by taking mutton-birds and their eggs, and, while the game lasted, by occasional hunting excursions. . . . The care of the authorities extended far beyond ensuring them plentiful food. No exertion was spared to drill these children of nature into the habits of a civilisation unto which they were not born.

The blacks, in 1833, "were removed to a place called by the sealers Pea Jacket Point, then rechristened 'Civilisation Point,' about fifteen miles north of their old location. The village was named 'Wybalenna,' signifying, in the language of the Ben Lomond tribe, 'Blackman's Houses.'

. . . Wybalenna was a much better location than The Lagoons. There was sufficient water, good pasturage, and land fit for cultivation as gardens. The officers of the establishment had weatherboard houses, and about twenty thatched wattle and plaster huts had been built for the blacks. . . . They now had a regular instructor or catechist, who tried to instil into their minds some ideas of religion. To aid in this work he had attempted a translation of the first three chapters of Genesis into the language of the Ben Lomond tribe! The worthy catechist's version is obviously worthless from a linguistic point of view, whatever effect it may have had on the native mind in other ways. The catechist made most persevering efforts to instruct the blacks, and even succeeded in teaching some of the boys and younger men to read a little.

"In 1835, George Augustus Robinson, who had just completed his mission by bringing in the last party of wanderers, was sent by the Government to take charge of the Flinders establishment. In a speech which he made at Sydney some few years later, he gave a long account of his administration. He boasted that his efforts to lead forward the blacks in the scale of civilisation had met with flattering success. Their minds were beginning to expand. In their intercourse with each other they were affable and courteous. They were placed under no restraint, but enjoyed the fullest degree of personal freedom. They were instructed in the Christian religion. Two services were held on Sunday, and others during the week. The services were conducted in English, which the natives well understood. Attendance was voluntary, yet all attended. He had established schools,—a day-school for boys, a day-school for girls, an evening school, and a Sunday-school. Periodical examinations were held, from which it appeared that the youths were able to answer questions in the leading events of Scripture, in Christian doctrine, arithmetic, geography, and several points of general information. Some of them could write very fairly. The girls were taught sewing and knitting, and could make clothes. The people had neat cottages and gardens, and conformed in every respect to European habits. He had formed an aboriginal police, and a court composed of himself and three chiefs, who acted as constables. He had established a circulating medium, and also a market to which the natives brought their produce. The men had in three years cleared a considerable area of ground, and had made a road nine miles long into the interior of the island. He concludes with the remark, 'The only drawback on the establishment is the great mortality among them; but those who survive are happy, contented, and useful members of society.'

"A significant comment on his 'flattering success!' While Robinson and others were doing their best to make them into a civilised people, the poor blacks had given up the struggle, and were solving the difficult problem by dying. The very efforts made for their welfare only served to hasten on their inevitable doom. The white man's civilisation proved scarcely less fatal than the white man's musket. Yet it would be wrong to estimate lightly the disinterested labours of men who perseveringly worked for the fading race. Amongst these men the name of Mr. Robert Clark, the catechist, stands first. From the time of his appointment to Flinders Island in 1834 to his death in 1850 this estimable man gave himself with an absolute devotion to the care of the unhappy remnant

of the captive tribes. The poor blacks on their part showed that they were not 'insensible to kindness, or devoid of generous feelings.' While Mr. Clark lived they regarded him with a touching love and veneration. When he died, after sixteen years spent in their service, they mourned him as their one true and constant friend, and to the last the miserable remnant of Tasmania's native tribes affectionately cherished the memory of their beloved 'Father Clark.'

"In 1838 the aborigines on Flinders, probably at the suggestion of Robinson, who had been appointed Protector of the Aborigines in Port Phillip, petitioned Governor Franklin to be removed to that colony. The Home Authorities interposed and forbade the removal. On Robinson's departure from Flinders, Captain Smith, and afterwards Mr. Fisher, took charge of the settlement. In 1842 Dr. Jeannerett received the appointment of Commandant from Sir John Franklin. Five years later, in 1847, . . . in the face of considerable opposition from the colonists, the Government resolved to remove the few survivors to Oyster Cove, in D'Entrecasteaux Channel. Dr. James Milligan was appointed superintendent, and under his care the transfer was effected. Among the children thus removed was Fanny Cochrane (now Mrs. Fanny Cochrane Smith, who is still living on her farm at Port Cygnet, the sole survivor of the Flinders Island settlement.) At Oyster Cove the blacks rapidly deteriorated. A new phase of civilisation was here presented to them in the shape of low whites and rum. The mortality was accelerated by the drunken habits into which many of them fell. A few lingered on—a disgraced and degraded remnant. In 1854 there remained only three men, eleven women, and two children—sixteen in all. In 1865, Billy Lannee, the last male aborigine, died, and only four women remained. Truganini, the last survivor of her race, died in 1877.'"—(G. W. Walker, Trans. Roy. Soc. of Tasm., 1897).

CHAPTER II.—Physical Characters.

THE very remarkable differences in the descriptions of these people handed down to us by eye-witnesses may perhaps induce the belief that there was ocularly appreciable difference in the physiognomy of the various members of the tribes. This belief finds support in the statement of Kelly (Colonies and Slaves, p. 51), who states that "the tribes to the southward and westward are a much finer race of men than those to the eastward and northward." It also finds more limited support in an examination of their portraits and photographs. The differences are not very marked, but still they are appreciable. We will now give a detailed description of the face, and follow it up with others of their general physiognomy and other physical characteristics.

The forehead was high, prominent (Laplace, III. ch. xviii. p. 200), narrow and running to a peak (Davies); the malar bones were prominent, and the cheeks hollow (West, p. 77), and the faces massive (Dumoutier, ix. p. 134).

Eyes.—Their eyes were small (Prinsep, p. 79; Marion, p. 28), and hollow (Laplace, p. 200; Prinsep, p. 79; Dumoutier, p. 134). Breton says (p. 349) they were more deeply set than those of any other people, and Milligan (p. 25) that the natives "had projecting eyebrows and sunken orbits," agreeing herein with Leigh, who describes them as much sunk in the head and covered with thick eyebrows (pp 242-3). According to Laplace (p. 200) the eyes were yellowish, and according to Marion (p. 28) of a bilious colour. Cook (Voy. Bk. I. ch. vi.) says they had "good eyes," while Anderson records them as being of a middling size, less clear than in us, and, though not remarkably quick or piercing, such as give a frank cheerful cast to the countenance. This is very different from Davies, who describes the eyes as dark, wild, and strongly expressive of the passions. According to West (p. 77) the eyes are full, the eyelid drooping, the iris dark brown, the pupil large and jet black.

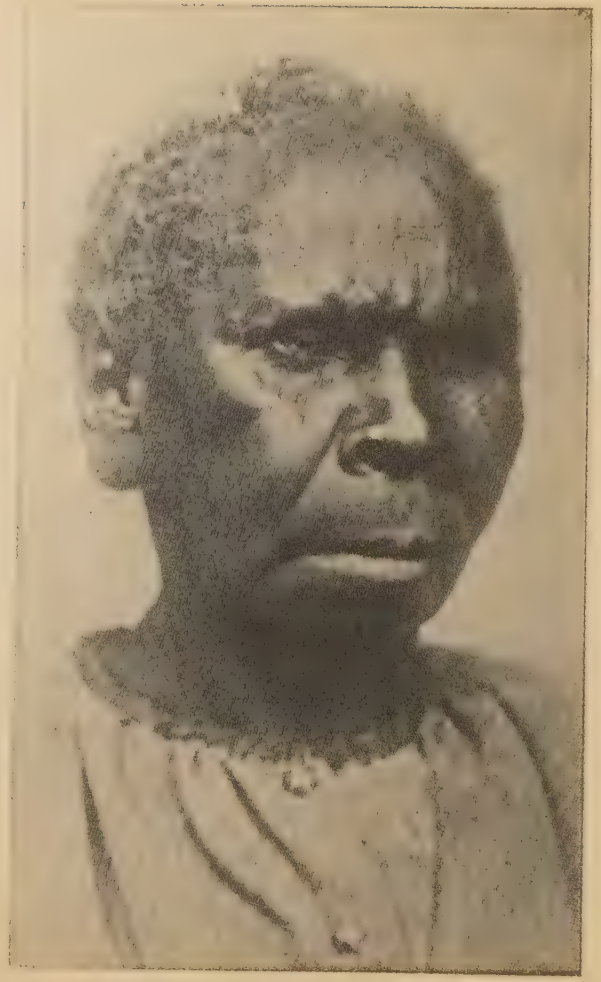
Nose.—This has been described as flat (Milligan, p. 25; Davies; Marion, p. 28; and Leigh, p. 242), not remarkably flat by Cook (Voy. Bk. I. ch. vi.), and as very flat by Widowson (p. 187). According to Laplace (p. 200) it is short and flat, and Anderson says their noses, though not flat, are broad and full. According also to Calder (J.A.I. p. 20) the nose was broad. Prinsep (p. 79) describes the nose as broad and short, and he speaks of the nostrils being widely distended. Davies, as well as Leigh (p. 242), says the nostrils were wide, and Widowson (p. 187) that the natives had immense nostrils. Dumoutier (ch. ix. p. 134) tells us the nose was exceedingly big, being about the quarter of the entire length of the face. Nostrils flat and distended says Walker (p. 97).

Mouth.—Anderson considered the mouth rather wide; Davies and Widowson (p. 187) consider it wide; Marion (p. 28) gave them very large mouths; while Dumoutier (ch. ix. p. 134) says the mouth was extremely broad. Laplace says it was enormous; Prinsep (p. 79) that it was uncommonly large; while Calder's account is that the mouth generally protruded extremely (J.A.I. p. 20). The lips have been described as not remarkably thick (Cook, Voy. Bk. I. ch. vi.; Dumoutier, ch. ix. p. 134); as thick (Laplace p. 200); as slightly thickened (Milligan, p. 25); and as particularly thick (Widowson, p. 187). On the other hand, (Loyd, p. 43) says the underlip was smaller than that of the negro; and Davies, "the lips are *not* full, like those of the negroes, at least not generally so." "Generally thick lips" (Walker, p. 97).

Teeth.—Cook (Voy. Bk. I. ch. vi.) found their teeth tolerably even, and Anderson broad, but not equal. Davies says their teeth were large, strong and even, while Laplace (p. 200) describes them as "pointed." La Billardière tells us they all had very good teeth (II. p. 39), and Widowson that they were tolerably good (p. 187). According to Strzelecki (p. 334) they were large and white; according to Marion (p 28) very white, and according to Lloyd of an "exquisite whiteness" (p. 43); while Anderson describes their teeth, "either from nature or dirt, are not of so true a white as is usual among a people of a black colour."

Jaws.—Prinsep (p. 79), who was not by any means enamoured of the race, states the jaws to have been elongated like those of the orang-outan! According to Davies the jawbones are large, strong, and prominent, and show a great width in front, agreeing herein somewhat with Anderson's statement that the lower part of the face projects a good deal. La Billardière (II. p. 39) makes the curious statement that "in the children the upper jaw advances considerably beyond the lower, but sinking as they grow up, both jaws are nearly even in the adult."

Development, Form, Size.—"The native of V. D. Land possesses, on the whole, a well-proportioned frame. His limbs, less fleshy or massive than those of a well-formed African, exhibit all the symmetry and peculiarly well-defined muscular development and well-knit articulations and roundness which characterize the negro" (Strzelecki, pp. 334-336). Cook (Voy. Bk. I. ch. vi.) thought the people slender, and Anderson (*ibid.*) well proportioned; while Prinsep (p. 79) says they were "short in stature, with disproportionately thin limbs and shapeless bodies," and Mortimer (p. 19) that most of the party he encountered were of the middle size, and though lean, were square and muscular. Laplace (III. ch. viii. p. 200) speaks of the lanky limbs and inflated stomachs of the native; but Dixon (p. 22) agrees with the others that the limbs were muscular and well proportioned. La Billardière (ch. v. p. 222) mentions a very tall and muscular savage, and elsewhere (ch. x. p. 73) he speaks of a savage of middle size whose figure was very finely proportioned. To Marion (p. 29) they "seemed to be generally slender, fairly well made, broad-chested, and the shoulders thrown back." According to Hamy (Anthrop, II. p. 610) Petit remarks that "the slender limbs are an essential character of the race," and West describes (p. 77) them with "breast arched and full, the limbs round, lean and muscular, the hands small, the feet flat and turned inwards." They had small natural parts



WAPPERTY.

BESSY CLARK.

FROM PHOTOGRAPHS BY WOOLLEY IN THE POSSESSION OF MR. J. W. BEATTIE, HOBART.

(Marion, p. 29). Dr. Knox (Races of Men, Lond., 1850, p. 286) says: "The reproductive organs in the Tasmanians are said to be quite peculiar in men and women." He gives no authority, he makes no distinction between Australians and Tasmanians. In describing an interview with fourteen of the Aborigines, Péron says, "The majority of them were young men of about sixteen to twenty-five years of age; two or three appeared to be thirty to thirty-five years old; one alone, older than the rest, appeared to be fifty to fifty-five years of age. . . Generally all the individuals were of a stature proportionate to their age. Among those arrived at manhood there was one who was not less than 1 metre 786 millimetres (5 feet 10⅘ inches), but he was much thinner and slimmer than his fellows. All the others were from 1 metre 678 millimetres to 732 millimetres (5 feet 6 to 8 inches) in height. One of them . . . was a young man, twenty-four to twenty-five years of age, called *Bara-Ourou*, with a much finer constitution than the others, although spoilt by the same constitutional defect common to all his race, that is to say, with a well-developed head, ample and fleshy shoulders, broad chest, and very muscular buttocks, all his extremities were slender and weak, particularly his legs; his stomach* also, proportionately, was much too big" (ch. xiii. p 280). One man killed by Marion's party was five feet three inches in height† (Marion, p. 31). They are rather below the average stature of Europeans. . . . Both sexes are stout and their limbs well-proportioned (Walker p. 97). Near Port Davey, Kelly (p. 7) met some natives "six feet high, their stomachs very large, legs and arms very thin"; at Retreat River some men were "six feet high and very stout made" (p. 8); at Cape Grim he says he measured a man six feet seven inches high (p. 10). "Robinson found some at Port Davey about six feet. In 1819, a man was killed six feet two inches high. Dr. Story informs me that 'the general size of the men was from five feet two inches to five feet five inches; the women in proportion to the men, of course smaller.' He adds, 'Balawenna was a fine athletic man, more than six feet. His wife was in proportion'" (Bonwick, p. 119.)

Laplace (III. ch. xviii. p. 202) deemed the women as repulsive [*sic*] in physique as the men, and Lloyd (pp. 43-44) speaks of their attenuated frames as "comparable only to animated skeletons. The spinsters, however, . . . presented a marked and pleasing contrast, . . . possessing a tolerable amount of rounded limb . . . and sleekness of person." Widowson considered the women better formed than the men (p. 187). Of two women Péron writes (ch. xii. pp. 222-223): "The former appeared to be forty years of age, and the large folds of the skin of her stomach showed unmistakeably that she had been the mother of several children. . . . The young woman of twenty-six to twenty-eight years of age, had a fairly robust constitution, . . . her breast, already slightly withered, appeared nevertheless fairly well formed. Of a party of some twenty aboriginal females he writes (ch. xii. p. 252): "Their forms were generally thin and withered, their breasts long and hanging; in a word, all the details of their physical constitution were repulsive. One must, however, except

* Probably from the indigestable food such as fern roots, &c.

† Old French measure.

from this general description two or three young girls of from fifteen to sixteen years of age, whose forms were fairly agreeable and their contours rather pleasing, and whose breasts were firm and well placed, although the end of the *mamelles* was rather too big and too long." Péron also speaks (ch. xii. p. 223) of another female native about twenty-six to twenty-eight years of age, who was still suckling her little girl: "her breasts . . . appeared . . . sufficiently furnished with milk." While on this subject we may mention Davies' remark to the effect that as the women "suckle their children over their shoulders, the breasts of the females are consequently preposterously long." This statement should probably read:—Their breasts being long and pyriform they can consequently suckle, &c. The following results were obtained by Hull, in 1849, when he weighed and measured the children then in the orphan schools at Newtown. They showed "that they were shorter than the white race of the same age, but much heavier. One young female, eleven years of age, weighed one hundred and two pounds; another of eight, eighty-six pounds. The average weight of European children of these ages is stated to be seventy-eight pounds and sixty pounds respectively:—sixty as compared to eighty-six; seventy-eight as compared to one hundred and two."

Physiognomy.

Several writers have given us anything but a flattering account of the Tasmanians. We are told their lineaments were gross, flat, and forbidding (Dixon, p. 22); their features were extremely disagreeable (Melville, p. 346): they had a most hideous expression of countenance (Prinsep, p. 79); their features were flat and disagreeable (Breton p. 349); features anything but pleasing (Widowson, p. 187). Lloyd speaks of the women as being repulsively ugly (p. 43), and West that the women had masculine features (II. p. 77). Péron's descriptions, unfortunately bearing, in general, the impress of Rousseau's influence, runs thus:—"Amongst these savages the physiognomy is very expressive; the passions depict themselves with force, and succeed each other rapidly. As changeable as their affections, all the features alter and modify according to them. Their expression is fearful and wild when roused; restless and treacherous when in doubt; and when laughing, of a mad and almost convulsive gaiety. Amongst the aged the expression is sorrowful, hard, and gloomy; but in general, among all the individuals, and whenever one looks at them, their expression has something fierce and sinister about it, which does not escape the attentive observer, and corresponds only too completely with their character" (ch. xiii. p. 280). On another occasion Péron speaks of a native whose "physiognomy had nothing harsh or wild about it; his eyes were lively and *spirituel*, and his air expressed at once good will and surprise" (ch. xii. p. 221). On the other hand, Calder reports more mildly of them (J. A. I. p. 20): "The features of neither sex were prepossessing, especially after they passed middle age. . . . In youth, some of the women were passably good looking, but not so the most of them;" and elsewhere he says (Wars): "Our natives were not generally a good-looking race.

. . . Some of the youths of both sexes were passable enough, and one woman whom I remember . . . was remarkably handsome. Some of the men, too, though very savage-looking fellows, were, in most respects, in no way the inferior of the European. A native of one of the West Coast tribes . . . possessed as fine and thoughtful features as any one would desire to look upon." Lloyd speaks of the yet unmarried women as having something winning about them (p. 44). Cook (Voy. Bk. I. ch. vi.) says their features were far from disagreeable, and also that many of the children had fine features (*ibid.*); he is supported by Backhouse (p. 174), who found "many of their countenances fine and expressive," while Walker (p. 97) says, "many of their countenances are pleasing, and very few of them forbidding," he also (p. 167) speaks of a man with a black beard and moustache, and a "countenance decidedly Jewish."

Hair.

There has been some difference of opinion as to whether the hair of the Tasmanians was woolly or not, but this difference may have arisen from the peculiar way in which the natives wore their hair. Bass (Collins, p. 187) says of the black he saw at Derwent, "His hair short and stiffly curled, did not think it woolly," but in a note he says, "Raven cut some 'undoubted wool' from the head of a native in Adventure Bay;" and Flinders (p. 187) says, "it had not the appearance of being woolly." Milligan (Beacon, p. 25) speaks of the hair as being crisp. Péron (p. 252) and Prinsep (p. 79) say it was frizzled, while Backhouse (p. 78), Breton (p. 349), Calder (p. 22), La Billardière (p. 38), Jeffreys (p. 125), Widowson (p. 187), Mortimer (p. 19), and Henderson (p. 144), all state it to be black and woolly. Furneaux says, "Their hair was black and as woolly as that of any native of Guinea," while Davies (p. 410) considers it "black and woolly, but not so much so as that of negroes." Dixon (p. 22) compared it to that of the negro, but Lloyd (p. 43) only says it is coarse, short and curly. "Their hair is uniformly black and woolly, like the African negroes" (Walker p. 97). Henderson is very positive of "there being no tribe, or individuals composing part of a tribe in V. D. Land who have been found with the smooth black hair of the Asiatic." Strzelecki says (p. 334) that some natives have it "soft and curling; while with others again it is of a woolly texture, similar to that of the Africans;" but as this writer makes no distinction between the aborigines of Tasmania and those of the continent of Australia, his opinion in this matter cannot be accepted.

Scientifically the hair has been thus described: "Two specimens from V. D. Land, one black, the other yellowish-white, approach the hair of the New Irelanders by their tresses, their diameters, and internal dispositions. Diameters of the black hairs = 25 : 15; of the light hairs = 25 : 15 to 27 : 20. The first has no medullary substance; the second has it much enlarged" (Pruner-Bey, p. 81).* The yellowish-white colour to which Pruner-Bey refers, must have been caused by the bleaching due

* For details of the hair as a comparison with that of other peoples see Chapter on Origin.

to the presence of lime in the ochre, or other substances with which the hair was plastered. "The Tasmanians had hair growing in small cork-screw ringlets. . . . The individual hairs . . . are fine, and, in section, of a very eccentrically elliptical or flattened form. Upon this form depends the tendency to twist, and the kind of curliness which is seen in these small corkscrew locks. This peculiarity allowed them to load the hair with red ochre, and make it thus hang down in separate small ringlets of varying length. Such ringlets give a distinguishing character to all the correct portraits of the Tasmanians . . . The Tasmanians had no deficiency of hair, but were well provided on the head, face, chest, pubes, and other parts; they had whiskers, moustaches, and beard; but all of the same slender character, inclined to twist into spiral tufts. On the borders of the whiskers there were little tufted pellets of hair, like pepper-corns upon the cheeks. The beard grew precisely in the same manner, and the pubic hair was not different," so says Barnard Davis (pp. 9-10) who got his information from Milligan or Robinson. According to table given by Péron (see post p. 20) some natives had hair on their backs, and we gather the same fact from Petits' illustrations—(Hamy. Anthrop. II. p. 610). La Billardière tells us the men had the back, breast, shoulders and arms covered with downy hair (II. pp. 59-60).

Colour.

Anderson says, "Their skin was black. . . . The females were as black as the men," and later on, "Their colour is a dull black, and not quite so deep as that of the African negroes." Péron (p. 252) says their skin and hair was black, and so does Laplace (p. 200) and Calder (p. 20): "Their bodies were naturally a dull black colour." Breton (p. 349) describes them to have had a "perfectly black complexion." According to Milligan (Beacon, p. 25), "they had a complexion and skin of a dark brown, or nearly black colour," and according to Henderson (p. 144), "The inhabitants of V. D. Land are slightly darker coloured than those of Port Jackson; and considerably more so than those in the interior of N. S. Wales." Mortimer (p. 19) describes them as of a dull black or dusky colour; Backhouse (p. 78) gives them a dark olive colour; while Walker (p. 97) says, "Their complexion is very dark, almost black; a few are of a lighter hue, approaching to the colour of copper; the soles of their feet are as light as those of Europeans who go without shoes; the palms of their hands are also much lighter than their bodies." West (II. p. 77) affirms that: "The skin is bluish-black; less glossy than the native of the continent;" and Davies, "There colour is bluish-black, less black than that of the African negroes, but slightly more so than Lascars." Péron also says they were black; but: La Billardière on one occasion (I. p. 222) says they were of a blackish colour, and on another (II. p. 38), "Their skin is not of a very deep black." Hamy tells us (Anthrop. II. p. 610) that Petit describes the skin colours as follows:—*Violacé* in Bara Ourou "*toutefois cette couleur est attenuée et passe au violet rose; fuligineux* in Ouriaga *moins jaune que dans l'atlas; brun violacé* in Grou-Agara '*les hommes sont peints plus foncés que les femmes; violacé* in Paraberi *violacé brunâtre* in Arra-Maïda *peint*

plus clair in her child *chocolat au lait* in another person; then *teint du cuir neuf* in another child; *brun ful gineux* in a man and *grisâtre* on the sole of his foot; *brun violacé* in a man, his lips *brunatrè rose* and others with a skin *violacé un peu brunâtre*. Finally, Jeffreys maintains (p. 125), "Both sexes are of a jet black, and not, as some writers have described them, of a brown colour," but then he was a careless observer.

Odour.

Davies (p. 410) says: "The men grease their bodies. . . . . Unconnected with this besmearing, a very peculiar odour proceeds from their bodies." Bonwick, writing apparently of his own experience (p. 123) says: "The odour proceeding from the natives, though not equally offensive with that distinguishing the negroes, was sufficiently disagreeable, though I have heard my friend Mr. Clark, the Flinders Island Catechist, declare he could notice nothing of the sort."

Motions.

Climbing Trees.—We have some good accounts of the manner in which the natives used to climb trees, which are given in the chapter on Hunting.

Method of Carrying Children.—There appear to have been two methods of carrying children common among the Tasmanians. The one described by Widowson (p. 190), who says the children are generally carried (by the women) astride, across the shoulders, in a careless manner; and by Calder (p. 22), "The woman carried her infant, not in her arms, but astride her shoulders, holding its hands." This carrying astride the shoulders is perhaps illustrated in one of Péron's plates where the child is seated astraddle on the mother's right shoulder, his right leg hanging down her chest while his left leg encircles her neck and comes over the left breast. The other as described by West (II. p. 79), who mentions that a woman, with a new-born infant, followed the tribe; the infant was slung on the back, and suckled over the shoulder; and by Davies who only differs from West in saying that the infants were carried in a kangaroo skin. [Kangaroo rats or bandicoots were slung upon their backs or fixed to a stick like a rabbit man's in London (Ross, p. 154).] In Péron's portrait of Arra Maïda, the child appears to be carried slung on the mother's back below the shoulders in a horizontal position, its head showing under the right arm, which is thrown back to support the child.

Sitting and Reclining.—Lloyd mentions (p. 113) coming unawares across a group of natives seated in tailor-fashion, occupied in making spears. Bligh states (p. 51), "They talked to us sitting on their heels, with their knees close into their armpits;" and Péron repeats (pp. 226 and 251) that the natives squatted on their heels. With regard to the women, La Billardière mentions (II. pp. 47-48), "We observed with surprise, the singular posture of the women, when they sit on the ground. . . . It appears to be a point of decorum with these ladies, as they sit with their knees asunder, to cover with one foot what modesty bids them conceal." Jorgenson also has said: "The females, always in a state of

nudity, would invariably, when sitting down, do so in a decent posture" (Bonwick, p. 58). And Ross in describing an aboriginal meal which he witnessed, says, "These aborigines, I found, were quite . . . classical in adopting the Roman method of reclining at meals, lying round their fire, resting on one elbow and holding the half-roasted leg of an opossum, eating in the other." "At night they encircle themselves round a large fire, and sleep in a sitting posture, with their heads between their knees" (Widowson, p. 190).

Standing, Walking, and Agility.—According to Anderson (Cook's Sec. Voy. Bk. I. ch. vi.), "The posture of which they seem fondest is to stand with one side forward, or the upper part of the body gently reclined, and one hand grasping (across the back) the opposite arm, which hangs down by the projecting side," which account of their peculiar mode of holding the arms is corroborated by La Billardière (II. p. 49) in the following: "The men followed with a grave pace, each carrying his hands resting one against the other upon his loins; or sometimes the left hand passing behind the back, and grasping the right arm about the middle." This holding of the upper limbs in this peculiar fashion may perhaps have something to do in connection with their method of carrying their spears by their toes so as to appear without weapons, for we read (Meredith, p. 195), "The aborigines, when they wished to appear unarmed, had a habit of walking without any weapon in their hands, but very adroitly trailing their spears, which they held fast by their toes, along the ground after them, to be picked up at any moment they were required;" and Davies says, "If the ground is smooth upon which they are walking, as a beach for instance, they have a habit of trailing their spears after them, the point held in some manner between their great toe and that next it; this seems to be that they may have their waddy ready to heave at any small object that may appear. The spear is transferred from the foot to the hand in an instant." It would appear that this stealthy carrying of arms is a warlike precaution, for Calder (pp. 21-22) says: "The Tasmanian aboriginal, in advancing on a victim whom he meant to kill, treacherously approached . . . with his hands clasped and resting on the top of his head, a favourite posture of the black; . . . but all the time he was dragging a spear behind him, held between his toes, in a manner that must have taken long to acquire. Then by a motion as unexpected as it was rapid, it was transferred to the hand, and the victim pierced before he could lift a hand or stir a step." The first white man, George Munday, who was killed by an aborigine, fell a victim to this practice; for, as Knopwood relates (p. 53), "the native had a spear concealed, and held by his toes, and as Munday turned from him, he caught up his spear and threw it at him."

"They walk remarkably erect, assuming a dignified mien, and in all their movements exhibiting agility and ease" (Walker, p. 97). West states (pp. 81-82) that the member of the tribe who had committed an offence "had to stand while a certain number of spears were thrown at him," but that, "the keenness of his eye, and the agility of his motions, usually enabled him to escape a fatal wound," and Calder (p. 60) describes similar agility when alluding to the inter-tribal wars in which they

engaged. These fights, he says, "often lasted for hours, but such was the dexterity of the savage in evading the spears of his adversaries that they seldom struck him. Without moving an inch from his post, he would avoid a discharge of three or four well-directed spears sent at him at the same instant. By a contortion of his body, a movement of his head to the right or left, or raising his leg or arm, he seldom failed escaping them all, any one of which would have transfixed the less agile European with the most perfect certainty." Their quickness is further vouched for by an account of Péron (p. 221) during one of the excursions, "We arrived at a small creek, at the end of which was a pretty valley. . . . We had hardly set foot ashore before two aborigines showed themselves at the top of a hillock precipitous almost to the top. At the signs of friendship we made them, one of them threw himself, rather than descended, from the top of the rock, and in the twinkling of an eye was in our midst." Rossel (I. ch. iv. p. 99) gives an account of a woman who on being frightened slipped down from the top of a rock on to the sea-shore, and La Billardière adds (ch. v. p. 234), this precipice was forty feet high, and that the woman ran away and was soon hidden by the rocks below. Of their nimbleness in another direction West (p. 85) tells how some aborigines "did" some Europeans: "A shooting party approached a native camp near the Clyde, and found they had just abandoned their half-cooked opossums and their spears: excepting a small group of wattle bushes, at the distance of ten yards, the ground was free of all but the lofty trees: the travellers immediately scoured this thicket, but on turning round they, in great astonishment, discovered that opossums and spears were all gone. It was the work of a moment, but no traces of the aborigines were to be seen." They appear to have possessed that extraordinary faculty common to nomadic savages in other parts of the world of making themselves indistinguishable from the surrounding scenery while still perfectly visible. West quotes (p. 86) the following from Ross: "I remember a fellow of the Grimaldi breed; he undertook on a fine summer's evening, to place himself among the tree stumps of a field, so that not two of a large party should agree as to his identity. He reclined like a Roman on his elbow, projected his arm as if a small branch, and drew down his head. No one could tell which was the living stump, and were obliged to call him to come out and show himself." This art was no doubt more probably made use of in hunting than in warfare, and the tribe would no doubt be aware of the tactics of the enemy. "Both the men and women hold themselves very erect; indeed the men, probably from the habit of balancing the spear, throw back the shoulders so much as almost to make it appear a deformity" (Davies). Marion also states that they kept their shoulders back, and Dixon (p. 22) that "the body was erect and the gait firm and stately." Bunce's party (p. 55) admired their upright and even elegant gait. La Billardière (II. p. 41) speaks on one occasion of their pace being "sufficiently slow for us to follow them with ease." When they came in contact with the Europeans, their knowledge of the power of climbing did not come amiss, for Meredith relates (p. 206) that "a wounded native woman having been shut up for the night in a hut, the latter was visited in the early morning to see how the patient fared; but, though the door

had been closed and fastened, the chimney had not and up it the dark lady had gone." This is, however, not so difficult an operation as appears at first sight. In the old bush hut, even now common, there was a wide fire-place, with a wide chimney of rough stones or perhaps of bark or split palings; the whole chimney was perhaps ten feet in height. On an earlier occasion La Billardière (II. pp. 39-40) found himself watched from an unexpected quarter, thus: "I had not perceived the young girls for some time; . . but, happening to look behind me, I saw, with surprise, seven who had perched themselves on a stout limb of a tree, more than three yards from the ground, whence they attentively watched our slightest movements."

Bad Habits.—Of one habit among one lot of men La Billardière (II. p. 72) says: "We were much surprised to see most of them holding the extremity of the prepuce with the left hand, no doubt from a bad habit, for we did not observe anything of the kind among some others who soon afterwards joined them." This habit may have been common, as Peron gives an illustration of a group in which one man is drawn with the left hand in the position named.

We cannot perhaps close this chapter better than with Count Strelecki's summary of their motions (p. 336): "Compared with the negro, he is swifter in his movements, and in his gait more graceful. His agility, adroitness, and flexibility, when running, climbing, or stalking his prey, are more fully displayed; and when beheld in the posture of striking, or throwing his spear, his attitude leaves nothing to be desired in point of manly grace." Of the first tribe Ross met, in 1823, he tells us, "We could not help admiring their upright and even elegant gait, which would be a pattern to any Bond Street lounger. Their air of independence was quite charming (Bonwick p. 100).

Pathology.

Marion, who was in Tasmania in the middle of summer, found the climate very cold, and as he says (p. 34): "We could not understand how the natives could live there in their naked state." La Billardière was also astonished that the natives could live in such a climate without clothing; his words are (II. ch. x. p. 34): "It appeared to us very astonishing, that in so high a latitude, where, at a period of the year so little advanced as the present, we already experienced the cold at night to be pretty severe, these people did not feel the necessity of clothing themselves. Even the women were for the most part entirely naked, as well as the men." The same writer bears witness to the good general health enjoyed by these savages. Thus (II. ch. x. p 47): "I imagined that these people passing most of their nights in the open air, in a climate of which the temperature is so variable, must have been subject to violent inflammations of the eyes; yet all of them appeared to have their sight very good except one who had a cataract." and (ch. xi. p. 77), "We did not see a single person who had the least trace of any disease of the skin." If the state of a person's teeth may be taken as a standard of health, then La Billardière's evidence is still more emphatic. "We did not see one among them [forty-two natives] in whom a single tooth of the upper jaw

To face p. 17.

PORTRAITS OF MALE AND FEMALE ABORIGINES FROM COPIES BY E. M. ROTH (MRS. KINGDON ELLIS) OF WATER COLOUR DRAWINGS SUPPOSED TO HAVE BEEN MADE BY BOCK, IN THE POSSESSION OF THE ANTHROPOLOGICAL INSTITUTE. WHILE THESE PORTRAITS POSSIBLY GIVE A GOOD REPRESENTATION OF THE "GET UP" OF THE NATIVES, THE FEATURES ARE NOT CORRECTLY DRAWN, AS A COMPARISON WITH THE PHOTOGRAPHS WILL INDICATE.

was wanting; indeed, they had all very good teeth" (ch. x. p. 39). On the other hand, he remarks that their mode of life exposed them to wounds. "These savages, going completely naked, are liable to wound themselves, particularly in the lower extremities, when they pass through the woods. We observed one who walked with difficulty, and of whose feet one was wrapped up in a piece of skin" *(ibid.)*. Widowson (p. 192), writing after the settlement of the Europeans had taken place, says: "These people are subject to a disease which causes the most loathsome ulcerated sores. . . . It is occasioned by a filthy mode of life. . . . Their having no means of procuring vegetables, besides being constantly exposed to the weather, together with their offensive habits of living, produce the disease above mentioned with its fatal consequences." But this sweeping statement must be taken with reservations, for in the chapter on Food it will be seen that vegetables and fruits formed a large portion of their sustenance. Robert Clark, in a letter to Bonwick (p. 84), said, "'I have gleaned from some of the aborigines, now in their graves, that they were more numerous than the white people are aware of, but their numbers were very much thinned by a sudden attack of disease, which was general among the entire population previous to the arrival of the English, entire tribes of the natives having been swept off in the course of one or two days' illness.'. . . 'The Rev. Mr. Horton, in 1823, refers to scorbutic diseases, and remarks, 'It is, perhaps, occasioned by their extreme distress, and exposure to the weather. I observed that the fronts of their legs, which, in the manner they seat themselves round the fire, are mostly exposed to its heat, were most disfigured by this dreadful eruption:' . . . and 'in the *Gazette* of April 1826, there is an account of the trial of two natives for murder, in which it is affirmed that one, the elder, was so covered with leprosy, as to be kept apart from all in the court. A sort of catarrh now and then spread among the people, as in 1827. Most of those who died in captivity were affected by consumption: the lungs were ever the weak part of their frame.'" (*ibid* pp. 87-8). In the Hobart Town Gazette, 1826, a party of aborigines is specially referred to as being free from cutaneous eruption (*ibid.* p. 87.) Backhouse, who visited these people as early as 1832, mentions (p. 105) that the inhabitants on the west coast had scars which "appeared to have proceeded from irregular surgical cuts, and were principally upon the chest, which is very likely to be affected by inflammation, that often speedily issues in death. A large proportion of these people died from this cause, in the course of the late inclement season." Davies also refers (p. 417) to the prevalence of disease of the lungs: "Pulmonary complaints appear to be by far the most prevalent, particularly rapid inflammation of the lungs. Rheumatism is said to be common amongst them, as is likewise face-ache.* They all suffer more or less from scabby sores. In the children these are dreadful, and disgusting in the extreme; with them all parts of the body are affected: with the adults the sores are more confined to the head: these are doubtless caused by their coarse living, aided by their dirty habits." In contrast to their habits as mentioned above by Marion and La Billardière, he says (p. 415): "The aborigines . . . cannot

* Rheumatism is common amongst Europeans in Tasmania. The changes of temperature are very sudden.

. . . bear constant exposure to bad weather; when such sets in, they will cower round their fires, under the lee of their break-winds, . . . until a change takes place." Calder, who has gone more fully into the particulars of their illnesses, writes as follows (J. A. I. pp. 14, 15): "Their rapid declension after the colony was founded is traceable, as far as our proofs allow us to judge, to the prevalence of epidemic disorders. . . . The naked savage soon discovered the comforts of clothing, and such things as blankets and clothing were often given them by the settlers; . . . but . . . he often kept his prize no longer than it suited the idle habits of the wanderer to carry it. Hence he was wrapped up like a mummy one week, and was as naked as a new-born infant the next. The climate of Tasmania is a variable one, . . . there are very rapid changes of temperature, from moderate heat to coolness. . . . Now any person, whether savage or civilized, who wraps up at one time, and goes perfectly naked at another, exposed to any frequent changes of temperature, . . . is assuredly laying the foundation of fatal consumptive complaints, from which (such was the peculiar constitution of the Tasmanian savage) almost immediate death was certain, and whenever he took cold it seems to have settled on his lungs from the first. . . . Robinson says 'they are universally susceptible of cold, and unless the utmost providence is taken to check its progress at an early period, it fixes itself on the lungs, and gradually assumes the complaint spoken of, *i.e.* the Catarrhal Fever (Report, May 24, 1831)." Again he says: "The number of aboriginals along the Western Coast has been considerably reduced since the time of my first visit [1830]; a mortality has raged amongst them, which, . . . with other causes, has rendered their numbers very inconsiderable (July 29, 1832)."

Abnormalities.

Under this heading we can only give some information collected by La Billardiere. In Vol. ii. ch. x. p. 49, he remarks: "In one of them [young women] it was observed that the right breast acquired its full size, while the left was still perfectly flat." In ch. xi. p. 76, he says: "We observed some [natives] in whom one of the middle teeth of the upper jaw was wanting, and others in whom both were gone," and in the same chapter (p. 76), "In many the navel appeared puffed up, and very prominent, but we assured ourselves, that this deformity was not occasioned by a hernia. Perhaps it is owing to the too great distance at which the umbilical cord is separated from the abdomen."

Physical Powers.

Péron seems to have taken considerable trouble to ascertain the true state of the physical powers of the aborigines, and collected, so far as he could, all the details which would in any way tend to throw light on this subject. He records (pp. 235-236) that on one occasion Maurouard, one of the midshipmen, on Bruny Island "had proposed to one amongst them, who seemed the most robust, to wrestle with him: and that the V. D. Lander had accepted the challenge; was several times thrown by the French middy, and forced to acknowledge his inferiority." On another occasion, also on Bruny Island, he relates (p. 256): "It was not long

before we encountered two women, who, from the top of a neighbouring hill, were directing their steps towards the sea-shore. . . . My companions started to pursue them, but had hardly gone 200 paces when the women, whom they thought easily to overtake, were already out of sight: this I had predicted beforehand, having had several opportunities of convincing myself that the inhabitants of these shores were in general much swifter in running than we were." In describing an interview with fourteen male aborigines, Péron says (pp. 285-286): "Wishing at any cost to repeat certain observations which I had already begun in the Channel [d'Entrecasteaux] on the development of the physical powers of the people of these regions, I had Regnier's dynamometer brought from the boat, where I had till then left it. I hoped that the form and use of the instrument might perhaps fix the attention of the savages whom I wished to submit to its test. I was not mistaken. They admired the instrument; all wished to touch it at the same time, and I had great trouble in preventing its being broken. After giving them an idea of the object in view by a series of attempts ourselves, we began to make them act themselves on the instrument: seven individuals had already submitted, when one of them, who had previously tried, and had been unable to make the needle of the dynamometer go as far as I could, appeared indignant at this impotence, and, as if to give the instrument the lie direct, he seized my wrist angrily, and seemed to defy me to disengage myself. I succeeded, however, after a few efforts, and having in turn seized him with all my strength, he was unable, in spite of all his endeavours, to free himself, which seemed to cover him with confusion and fill him with anger." Later on he continues (p. 449): "Nevertheless, all my [dynamometrical] observations having been made on the best constituted individuals of the nation, and the results being very decided and, above all, certain, one can, without fear of mistake, apply these results to the generality of the people of this race: they indicate a want of vigour truly remarkable: in fact, although my experiments had been repeated on the most vigorous class of the population—those from eighteen to forty years of age—not a single V. D. Lander was able to press the needle beyond the 60th degree, and the mean of the twelve observations which I was able to make was only 50·6 kilogrammes. . . . The opposing strength of man to man confirms these *à priori* returns of the instrument. Our sailors always won when they wrestled with the savages, and the latter were not luckier with one of our officers, Maurouard; the one amongst them that seemed to us the most robust . . . wished to provoke him to wrestle; the officer threw him easily, several times running, and my own experience had like results." Péron's similar experiments carried out among other people gave the following results for their manual force expressed in kilogrammes (p. 456):—

Van Diemen's Landers	50·6
New Hollanders (Australians)	51·8
Natives of Timor	58·7
Frenchman	69·2
Englishman	71·4

"The ages given in the table, on p. 20, are only approximately correct, the numerical system of the people of Van Diemen's Land and New

Holland not extending beyond three,* and the individuals here concerned had not any idea of their age" (p. 476).

Contrary to Péron, La Billardière states (II. ch. x. p. 49) that the European could run better than the natives, but the circumstances of the race which we give tend to show that this was not a fair test: "Four young girls, also, were of the party . . . They ran races several times on the shore . . . and some of us endeavoured to catch them; when we had the pleasure to see, that Europeans could frequently run better than these savages." West (p. 36) says: "They were swift of foot; when they possessed dogs,† they ran nearly abreast of them . . . and were generally

Power of Hands of Van Diemen's Landers taken with Regnier's dynamometer.

No. of Trial.	Age.	Name.	Strength in Kilogrammes.	Remarks.
1	18—20	—	41·0	Of a fairly strong constitution for the country.
2	20—22	—	40·0	Extremities thin and weak; stomach big.
3	22—24	—	60·0	Trunk fairly strong; limbs weak.
4	24—25	—	50·0	Habit of body thin and miserable; stomach distended.
5	25—27	Ouriaga	57·0	Fairly well made; shoulders large and strong.
6	28—30	Bara-Ourou	54·3	One of the finest constituted individuals of the nation.
7	30—32	—	51·7	Feeble constitution; legs very weak.
8	32—34	—	46·2	Cruel face; very strong beard; much hair on his back.
9	34—36	—	55·0	Savage physiognomy; habit of body sluggish.
10	34—36	—	49·0	Back not very muscular; weak limbs; stomach inflated.
11	35—38	—	59·0	Savage face; thick black beard; much hair on body.
12	38—40	—	44·0	Legs and arms very weak.
			Mean 50·6	

in at the death." La Billardière also gives an account (II. ch. x. pp. 41-42), showing that the aborigines were not capable of continued exertion: "At length we parted with our new guides, whose pace was sufficiently slow for us to follow them with ease. It seemed as if they were not accustomed to take a long walk without interruption; for we had scarcely been half an hour on our way, before they invited us to sit down, saying *mèdi*, and we immediately stopped. This halt lasted but a few minutes when they rose, saying to us *tangara*, which signifies, 'let us set off.' On this we resumed our journey; and they made us halt again, in the same manner, four times at nearly equal distances." This weakness is corroborated by Davies (p. 415): "The aborigines are capable of great

* See Chapter on Arithmetic.

† The aborigines possessed no dogs until after the arrival of the Europeans. Even the dingo was absent from Tasmania.

but not of lasting exertion. They cannot stand continued fatigue equal to a hearty European." G. W. Walker ascribes their susceptibility to fatigue to the fact that in their native state they confined their excursions to tracts not more than twenty or thirty miles in extent, and then moved about without extraordinary expedition (MS. Jour). They travelled, however, on occasions with marvellous rapidity, for according to Laplace (III. ch. xviii. p. 197) often, several farms [of the settlers], though far-separated from each other, are pillaged in one night by the same enemies [the aborigines]." Rossel states (II. ch. x. p. 44): "These savages . . . and we walked together along the beach. . . . Some trees, that lay on the ground, . . . gave them an opportunity of displaying their agility to us by leaping over them. But I believe . . . they would have found themselves excelled by a European tolerably expert at this exercise."

Senses.

Melville remarks (p. 348): "They were naturally very keen-sighted, . . . and their sense of hearing and smelling remarkably acute, and all the writers who have touched on this subject confirm this fact." Captain Bligh (ch. iv. p. 51) says they "had a very quick sight." According to Davies (p. 413), "their senses of hearing and seeing are particularly acute, and a glance will suffice to tell them when there is an opossum in the tree." In the Report of a Parliamentary Committee (Evidence, Col. and Slav.), O'Connor states (p. 54) they are remarkably keen-sighted, and Hobbs (p. 50) that they smell tobacco smoke at a great distance. Backhouse (pp. 103, 104) gives the following account of their keenness of vision: "I observed a woman looking carefully about among the grass, and inquired what she was seeking. Her companions replied, to my surprise, 'A needle.' . . . A. Cottrell, who sat by, said, 'You will see she will find it: you have no idea how keen-sighted and persevering they are;' and after some time, she picked up her needle, which was one of English manufacture, and not of large size!" This great acuteness of vision led to their possession of great powers of tracking, of which Widowson (ch. xxi. p. 189) speaks thus: "If they [the natives] take to cattle, they are, beyond anything, quick in tracing and finding those lost. So acute is their power of discrimination, that they have been known to trace the footsteps of bushrangers over mountains and rocks, and although the individual they have been in pursuit of has walked into the sides of a river as if to cross it, to elude the vigilance of his pursuers, and has swam some distance down and crossed when convenient, yet nothing can deceive them. Indeed, so remarkable is their discernment, that if but the slightest piece of moss on a rock has been disturbed by footsteps, they will instantly detect it." According to Calder (Wars, ch. ii. p. 61) Robinson, in hunting fugitive tribes, was much assisted in tracking them by friendly natives. "When he [Robinson] came on their footmarks at last, his people—such was their acute knowledge of these faint imprints on the grass, which a European would not discern at all, that they at once pronounced them to be those of the Big River and Oyster Bay tribes united. 'A female,' says he, 'assured me they were the Big River

and Oyster Bay tribes. She knew them by their footmarks.' " Calder also says (*ibid.*): "We learn from . . . Jorgen Jorgensen, that they possessed a faculty for discovering water in situations where no European would thing of looking for it, and that these strange places were their favourite camping grounds."

Reproduction.

Brough Smyth makes the following statement (II. p. 387): "The women were seldom accompanied by many children; but there is no reason to suppose that they were less prolific than people of other races." With the latter part of his statement we have no cause to differ in so far far, of course, as it relates to the aborigines before contact with civilization; but the first part of the statement is quite opposed to the very complete and reliable evidence of the early French voyagers. On the other hand it does not follow because the children are not always mentioned, that there were none. In the three interviews narrated below it will be seen children predominated over the adults. Péron states (ch. xii. pp. 225-226), "As soon as they [a family of aborigines] saw us, they . . . . doubled their pace in order to rejoin us. Their number was increased by a young girl of from sixteen to seventeen years of age, by another little boy of from four to five years, and by a little girl of three to four years. This family was composed therefore of nine people, the elders being apparently the father and mother: the young man and his wife appeared to us to be at the same time 'époux et frère'; we considered the young girl to be the sister of the latter; the four children must have been those of the young man and the young woman." La Billardière (II. ch. x. p. 37) encountered a party of forty-two savages, "seven of whom were men, eight women, the rest appeared to be their children; and among these we observed several marriageable girls," and further on (*ibid.* p. 54) he says: "We had scarcely gone a mile before we found ourselves in the midst of eight-and-forty natives; ten men, fourteen women, and twenty-four children, among whom we observed as many girls as boys." Bonwick states (p. 85), "Apart from the long suckling, for three or even four years, the period during which their powers of reproduction existed was much shorter than with Europeans. Very few of them had children after thirty-five years of age, and the majority perhaps, were barren before thirty."

CHAPTER III.—Psychology.

ANDERSON, the first man who described these people, was not favourably impressed with their intellectual powers, and he records his opinion as follows (Cook's Third Voy. Bk. I. ch. vi. p. 45): "With respect to personal activity or genius we can say but little of either. They do not seem to possess the first in any remarkable degree, and for the last, they have, to appearance, less than even the inhabitants of Terra del Fuego, who, though furnished with the materials, have not invention sufficient to make clothing for themselves. . . . . Their expressing no surprise at seeing men so unlike themselves, their indifference to our presents, and their general inattention, were sufficient proofs of their not possessing any acuteness of understanding." He continues: "The inhabitants had little of that fierce or wild appearance common to people in their situation; but seemed mild and cheerful, without reserve or jealousy of strangers." But some of the settlers looked upon them as little better than wild animals. Thus Lloyd (ch. iv. p. 43) says: "Their moral and intellectual energies were of the most inferior order." Prinsep says much the same (p. 79): "They are undoubtedly in the lowest possible scale of human nature, both in form and intellect," and Wentworth is equally emphatic (p. 115) in a like opinion: "The aborigines of this country are, if possible, still more barbarous and uncivilized than those of New Holland."

Dumoutier, who had, however, little opportunity for observation, says of them (ch. xii. p. 217): "The Tasmanians, among whom the human form is most degraded, must be placed nearly at the bottom step of the ladder in the human race. One can say that there is not a trace of any civilization. They are groups of savage men, living almost like animals, unless contact with Europeans has exerted any influence upon them;" while Jeffreys (pp. 118 and 126) only allows that they were less barbarous than the natives of New Holland. Breton, on the other hand, thinks the latter superior (pp. 348-349): "They are very different to the New Hollanders, and, if possible, even more barbarous, approaching nearer to the 'mere animal' than the former. . . . From whatever part of the world they may have come, these people must have deteriorated, as a nation so utterly savage can scarcely be found elsewhere." "Rev. Mr. Horton says: 'What I have seen and heard of the original inhabitants of Van Diemen's Land convinces me that they are in every respect the most destitute and wretched portion of the human family. Indeed, the shape of their bodies is almost the only mark by which one can recognise them as fellow-men; and were it not for the force of other evidence besides that which their condition and habits present to the

mind of the beholder, I should, without hesitancy, affirm that they are a race of beings altogether distinct from ourselves, and class them amongst the inferior species of irrational animals.'" (Bonwick, p. 100). Dixon says (p. 22): "They were sunk in the grossest barbarism, and apparently had not made one move in the progress of civilization;" but he immediately afterwards qualifies his opinion by stating on the following page: "They have been designated as the lowest order of human beings, removed but one shade from brutality; but I think unjustly, . . . their routine of life was so simple, and required so little ingenuity to maintain it, that their exhibiting any intellectual vivacity at all argued the possession of a considerable amount of latent capacity." In like manner Calder, Dove, and Ross (?) state that the aboriginal native was much maligned, and that he was by no means the low animal he was said to be. Calder's words are (J. A. I. p. 19): "It has been customary to rank the Tasmanian savages with the most degraded of the human family, and as possessed of inferior intelligence only. But facts quite disprove this idea, and show that they were naturally very intellectual,* highly susceptible of culture, and, above all, most desirous of receiving instruction, which is fatal to the dogma of their incapacity for civilization. . . . His ingenuity was seldom brought into exercise. His faculties were dormant from the mere bounty of providence. His wants were few, . . . and the country supplied them all in lavish abundance." Calder, however, appears to be somewhat partial, for Tasmania is by no means what can be designated a fertile country where nature is lavish in abundance, and his opinion expressed elsewhere (Wars, pp. 54-55) is perhaps more to the point: "An idea prevailed which has not yet died out, that they stood almost on a level with the brutes of the forest. . . . This was not the case, for they were naturally an intellectual race, with faculties susceptible of very easy culture, as they showed when in their wild state, by the clever manner in which (after a brief association with, firstly, the half-civilized Musquito,† and, secondly, with some other domesticated blacks) they planned all their operations against the settlers, in which they seldom failed of success; and by the facility with which, when in captivity, and under *good* guidance, they received instruction, and accommodated themselves to European habits." Dove, who had charge of them at the settlement, and therefore ample opportunity for observation, remarks (I. p. 249): "The aborigines of Tasmania have been usually regarded as exhibiting the human character in the lowest state of degradation. . . . If we look, however, to the methods they devised of procuring shelter and subsistence in their native wilds; to the skill and precision with which they tracked the mazes of the bush; and to the force of invention and of memory which is displayed in the copious vocabulary of their several languages, they claim no inconsiderable share of mental power and activity." Finally an anonymous writer (Hemy Melville) in the V. D. Land Annual for 1834 (pp. 77-78) says: "Although low in

* To talk of the Aborigines being intellectual is absurd. They appear to have been imitative, with a desire for instruction and with a susceptibility for adopting the outward appearance of civilisation, but they cannot be correctly described as intellectual.

† A ruffian, *quasi*-civilized aboriginal of New South Wales.

To face p. 25.

PORTRAITS OF MALE ABORIGINES FROM COPIES BY E. M. ROTH (MRS. KINGDON ELLIS) OF WATER COLOUR DRAWINGS SUPPOSED TO HAVE BEEN MADE BY BOCK, IN THE POSSESSION OF THE ANTHROPOLOGICAL INSTITUTE. WHILE THESE PORTRAITS POSSIBLY GIVE A GOOD REPRESENTATION OF THE "GET UP" OF THE NATIVES, THE FEATURES ARE NOT CORRECTLY, DRAWN AS A COMPARISON WITH THE PHOTOGRAPHS WILL INDICATE.

the scale of human beings, sufficient had been presented by the occasional intercourse between themselves and the Europeans to arrive at the conclusion that the nature of their intellectual powers was by no means questionable. They have frequently shown themselves endowed with great quickness of perception, or an acuteness in the senses, not unusually bestowed by Providence . . . to supply other deficiencies." Elsewhere (p. 348) he confirms this view. West's opinion of them, probably founded on that of Backhouse and Walker, was (II. p. 88), "their intellectual character is low; yet not so inferior as often described. They appeared stupid, when addressed on subjects which had no relation to their mode of life; but they were quick and cunning within their own sphere. Their locomotion sharpened their powers of observation, without much increasing their ideas." Backhouse's opinion was very similar (pp. 173-174), "After having seen something of the natives of V. D. Land, the conviction was forced upon my mind, that they exceeded Europeans in skill, in those things to which their attention had been directed from childhood." While Walker reports: "We are perpetually reminded that in their taste for amusements, and, in some respects in their capacities, they are children. But in many things that occur within the range of their knowledge and acquirements, they shew a quickness of perception and powers of reflection, that prove them to be far from deficient in intellect" (p. 105). In after years, Bonwick (p. 4) writes: "When I saw the aboriginal boys and girls in the Orphan School, near Hobart Town, I enquired of their teacher in what respect they differed from the children of the convicts among whom they were thrown. All of the white race were very inferior in point of *physique* and intellect to others of their age and colour, of different parentage. They were, however, superior to the dark children in facility of learning arithmetic and grammar, though not so in geography, history and writing. Two of the coloured lads readily and cheerfully answered my questions in geography, and indicated places on the map with great correctness." Walker speaks of an aboriginal boy at the Orphan School, at Hobart, "who writes a very fair hand for any lad of his age. The master informs me that with some exceptions these aboriginal children are not inferior in capacity to European children (MS. Jour. 28th May, 1834)."

We are, however, indebted to two eminent Frenchmen for the fullest details which throw light on the intelligence or of the want of it in these natives. La Billardière and Péron who visited the island within twelve years of each other (1792 and 1803 respectively) have left such minute records of their intercourse with the aborigines of Tasmania before the days of settlement that we cannot do better than reproduce their accounts as fully as space permits of. Commencing with La Billardière, the first explorer, we find his companions had some difficulty in opening communication, as on their approach the natives fled away with precipitation (I. ch. v. pp. 181-211). At last, "Two of the officers of our vessel . . . determined to land. . . . They found four savages employed in laying fuel upon three small fires. . . . The savages immediately fled, notwithstanding all the signs of amity which they made them. . . . One of these savages . . . having left behind him a small basket . . . was bold enough to come quite near to Crétin [one of the officers] in order to fetch it, with

a look of assurance with which his bodily strength seemed to inspire him" (I. ch. v. pp. 221-222). Then when a boat landed, "the natives, who, notwithstanding all the signs of amity they made them, would not let them come within two hundred paces distance of him" (*ibid.* ch. v. p. 223). Similar results were recorded the following day (ch. v, p. 225). Finally we are told (ch. v. pp. 233-234), "One of the officers . . . met six of them [natives] walking slowly towards the south. . . . Their surprise at so unexpected an encounter was visible in their countenances; but their numbers inspiring them with courage, they approached at the invitation of the European, and bound round their heads a handkerchief and neck-cloth which he offered them. They, however, appeared terrified at the sight of his hanger, which he showed them how to use; nor were their fears quieted till he made them a present of it. He endeavoured in vain to persuade them to come to the place where our ships lay at anchor; the savages walked away . . . in a direction . . . opposite to that which led to the shore. Some of our men, having landed on the other side of the strait, came to a large fire round which eight savages . . . sat warming themselves . . . They immediately ran away as soon as they saw our people. On old woman, who had the care of their provisions, which she did not choose to leave behind her, was soon overtaken by some of the sailors. She accepted with an air of satisfaction a handkerchief which was given her, but was so terrified at the sight of a hanger, which they presented to her, that she leaped down a precipice more than forty [*sic*] feet in height, and ran away amongst the rocks, where they soon lost sight of her." After this "they discovered a number of the savages landing from a raft. As timid as those we had seen before, they had hastened with all possible speed to the land, where they made their escape into the woods" (ch. v. p. 230). It was, however, not until their second visit that the Frenchmen succeeded in obtaining interviews with the natives. La Billardiere then relates (II. ch. x. pp. 32—66), "We advanced a few steps when a sudden cry, arising from several voices united, issued from one spot, and we perceived through the trees a number of natives, most of whom appeared to be fishing on the borders of the lake. . . . We had gone only a few steps before we met them. The men and youths were ranged in front, nearly in a semicircle; the women, girls and children were a few paces behind. As their manner did not appear to indicate any hostile design, I hesitated not to go up to the oldest, who accepted, with a very good grace, a piece of biscuit I offered him, of which he had seen me eat. I then held out my hand to him as a sign of friendship, and had the pleasure to perceive, that he comprehended my meaning very well; he gave me his, inclining himself a little. These motions were accompanied by a pleasing smile. My companions also advanced up to the others, immediately the best understanding prevailed among us. They received with great joy the neck-cloths which we offered them: the young people approached nearer us; and one of them had the generosity to give me a few shells of the whelk kind, pierced near the middle and strung like a necklace. . . . This ornament was the only one he possessed. . . . A handkerchief supplied the place of this present, gratifying the utmost wishes of my savage, who advanced

towards me, that I might tie it round his head for him, and who expressed the greatest joy, as he lifted his hand up to feel it again and again. . . . The women were very desirous of coming nearer to us; and though the men made signs to them, to keep at a distance, their curiosity was ready every moment to break through all other considerations. The gradual increase of confidence, however, that took place, obtained for them permission to approach. . . . A pole-axe which we used for cutting off some branches from the trees excited the admiration of these people. As they perceived us willing to give them anything in our possession, they did not scruple to beg it; and when we granted their request, they were overcome with joy. They were fully sensible also of the value of our knives, and received a few tin vessels with pleasure. When I showed them my watch, it attracted their desire, and one of them, in particular, expressed his wish to possess it; but he quickly desisted from his request, when he found I was not willing to part with it. The readiness with which we gave them our things led them, no doubt, to presume that they might take anything belonging to us, without asking for it: this obliged us to set bounds to their desires; but we found that they returned to us, without the least resistance, such things as we could not dispense with for our own use. . . . I wished to get a kangaroo skin; among the savages about us there happened to be only a young girl who had one. When I proposed to her, to give it me in exchange for a pair of pantaloons, she ran away to hide herself in the woods. The other natives appeared truly hurt at her refusal, and called to her several times. At length she yielded to their entreaties, and came to bring me the skin. . . . She received a pair of pantaloons. . . . We showed her the manner of wearing them; but notwithstanding, it was necessary for us to put them on for her ourselves. To this she yielded with the best grace in the world, resting both her hands on our shoulders, to support herself, while she lifted up first one leg, then the other, to put them into this new garment. . . . We invited them all to come and sit near our fire, and when they arrived there, one of the savages informed us by unequivocal signs, that he had come to reconnoitre us during the night. That we might understand he had seen us asleep, he inclined his head on one side, laying it on the palm of his right hand, and closing his eyes, and with the other, he pointed out the spot where we had passed the night. He then acquainted us, by signs equally expressive, that he was at the time on the other side of the brook, whence he observed us. . . . We were desirous of showing these savages the effect of our firearms. . . . They appeared to be a little frightened at their report."

He continues, "I had not perceived the young girl for some time, but happening to look behind me, I saw, with surprise, seven [women] who had perched themselves on a stout limb of a tree, whence they attentively watched our slightest movements. As they all squatted on the bough they formed a pleasing group." Some of the savages accompanied La Billardière to the coast, and he says: "They no doubt conceived it to be our intention to return to Port D'Entrecasteaux, for we were twice mistaken in the path, and they both times pointed out to us that which

led directly to it. . . . We hoped to be able to prevail on some of them to go on board with us; but they were already leaving us to rejoin their families. At our invitation, however, they deferred their departure. As soon as the boat came, we invited some of them to go on board. After taking a long while to decide about it, three of them consented to get into the boat; but they got out again in great haste as we prepared to push off from the shore. We then saw them walk quietly along by the sea, looking towards us from time to time, and uttering cries of joy. The next day we returned in a large party. Some of the natives soon came to meet us, expressing by their cries the pleasure they felt at seeing us again. A lively joy was depicted on all their features when they saw us drawing near. The pains taken by one of the mothers to quiet her infant, yet at the breast, who cried at sight of us, appeared to us very engaging. She could not pacify him till she covered his eyes with her hand, that he might not see us. None of these people appeared with arms, but probably they had left them in the wood near; for several of us having expressed an intention of going into it, one of the savages urgently entreated them not to go that way. Part of the crew, however, walked a little way along the shore that they might enter the wood unobserved by him; but no sooner did one of the women perceive their design, than she uttered horrible cries, to give notice to the other savages, who entreated them to return towards the sea. Their confidence in us was so great, that one of the women, who was suckling a child, was not afraid to entrust it to several of us. When we departed for Port D'Entrecasteaux, more than half these peaceful natives rose to accompany us. Four young girls were also of the party, but they received with indifference the garments we gave them, and immediately hung them on the bushes near the path, intending, no doubt, to take them with them on their return. As a proof they did not set much value on such presents, we did not see on any of them a single garment which we had given them the day before. All of them were of very cheerful disposition. No doubt we lost much by not understanding the language of these natives, for one of the girls said a great deal to us; she talked a long while with extraordinary volubility, though she must have perceived that we could not comprehend her meaning; no matter, she must talk. One of the young girls having perceived a head at a distance, which the gunner of the 'Espérance' had carved on the stump of a tree, appeared at first extremely surprised, and stopped short for a moment. She then went up to it with us, and after having considered it attentively, named to us the different parts, pointing them out at the same time with her hand. . .

"The next day a great number of us landed near Port D'Entrecasteaux to endeavour to see the savages again. It was not long before some of them came to meet us, giving us tokens of the greatest confidence. They first examined, with great attention, the insides of our boats, and then they took us by the arm, and invited us to follow them along the shore. We had scarcely gone a mile before we found ourselves in the midst of eight-and-forty of the natives. The little children were very desirous of everything shiny, and were not afraid to come up to us, to endeavour to pull off our buttons. Their mothers, less curious with respect to their own dress than that of their children, held them up to us, that we might

decorate them with the ornaments which we had intended for themselves. I ought not to omit a waggish trick which a young savage played one of our people. The sailor had laid down a bag of shell fish at the foot of a rock: the youth slily removed it to another place; and let him search a long while for it in vain; at length he replaced it where the sailor had placed it, and was highly diverted at the trick he had played him. This numerous party was transported with admiration, when they saw the effects of gunpowder thrown on the burning coals. They all entreated us to let them have the pleasure of seeing it several times. Not being able to persuade themselves that we had none but men among us, they long believed, notwithstanding all we could say, that the youngest of us were women. Their curiosity on this head carried them further than we should have expected, for they were not to be convinced till they had assured themselves of the fact. When we re-embarked these good people followed us with their eyes for some time, before they left the shore, and then they disappeared in the wood. Their way brought them at times to the shore again, of which we were immediately informed by the cries of joy with which they made the air resound. These testimonies of pleasure did not cease till we lost sight of them. . . . We saw with pleasure, that the savages, who, at our last interview [the day before] had promised to come near our anchoring place within two days, had kept their word. We perceived a fire not far from our watering place. A great number of us repaired immediately to the place of rendezvous. They soon quitted their fire in order to come still nearer to us. We went to meet them; and when we were near them, they stopped, appearing well pleased at seeing us come ashore. Being invited by some of our crew to dance in a ring with them (they) imitated all their movements tolerably well. We made them presents of a great number of things, which they let us hang round their necks with strings, and soon they were almost covered with them, apparently to their great satisfaction; but they gave us nothing, for they had brought nothing with them. A native, to whom we had just given a hatchet, displayed great dexterity at striking several times following in the same place, thus attempting to imitate one of our sailors who had cut down a tree. We showed him that he must strike in different places, so as to cut a notch, which he did immediately, and was transported with joy when the tree was felled by his strokes. They were astonished at the quickness with which we sawed the trunk in two; and we made them a present of some hand-saws, which they used with great readiness, as soon as we had shown them the way. These savages were much surprised at seeing us kindle the spongy bark of the *Eucalyptus resinifera* in the focus of a burning-glass. He, who appeared the most intelligent among them, was desirous of trying the effects himself, threw the converging rays of the sun upon his thigh by its means; but the pain he felt took from him all inclination to repeat the experiment. We let one of the natives see our ships through a good perspective glass, and he soon yielded to our solicitations to go on board the 'Recherche.' He went up the side with a confident air, and examined the inside of the ship with much attention. His looks were then directed chiefly to such objects as might serve for food. Led by the similitude in shape between two black swans on Cape Diemen and the Geese of Guinea,

which he saw on board, he asked for one, giving us to understand it was to eat. When he came opposite our hen-coops, he appeared struck with the beauty of a very large cock, which was presented to him; and on receiving it, he let us know that he would lose no time in broiling and eating it. After having remained on board more than half-an-hour, and been loaded with presents, he desired to return, and was immediately carried ashore. We had taken an ape on shore with us, which afforded much amusement to the savages; and one of the crew took a goat with him, which formed a subject of conversation for them for a long time, and to which they occasionally spoke, saying, *medi* (sit down). They have given particular names to every vegetable. We assured ourselves, that their botanical knowledge was unequivocal, by asking several of them, at different times, the names of the same plants. The rest, before they went away, gave us to understand, that the next day their families would be at the place where we were; but they appeared to apprehend our meaning when we acquainted them that we should sail the same day, and seemed to be much grieved at it."

At other meetings (*ibid.* ch. xi. pp. 72-75) "from time to time, they answered with shouts of joy to the shouts of our sailors. . . . When we were but a little way from the beach, they advanced towards us without arms, their smiling countenances leaving us no room to doubt that our visit gave them pleasure. Their joy was expressed by loud bursts of laughter, while their countenances showed that they were well pleased to see us. These savages expressed much thankfulness when we gave them a few small pieces of stuffs of different colours, glass beads, a hatchet, and some other articles of hardware. Several other savages came out of the wood and approached us. An officer imagined that he should not frighten them by letting them see the effects of our firearms; but they were alarmed at the report of the gun, immediately rose, and would not sit down again. . . . We expressed our wishes to see them [the wives and children] join us; the savages informed us that we should find them, after walking some time across the wood, in a path which they immediately took, inviting us to follow them. This we did; but it was not long before they expressed their desire to see us return towards our ships, and parted from us, frequently looking back to watch our motions. On my pronouncing the word *quangloa*, however, which signifies, *will you come*, they stopped, and I went up to them, with an officer of the 'Recherche.' They continued to lead us along the same path. In this way we walked on for a quarter of an hour, holding them by the arm, when on a sudden they quickened their pace, so that it was not easy for us to follow them farther. It appeared to us that they wished we should leave them, for some of them would not allow us to hold them by the arm any longer, and walked by themselves, at some distance from us. One of our crew, desirous of rejoining one of the fugitives, ran after him, bawling; this alarmed all the rest, who immediately hastened away and kept at a considerable distance from us. No doubt they were desirous to reach the place where they had deposited their weapons; for they struck out of the path a little, and presently we saw them with three or four spears each, which they carried away. They then invited us to follow them, but we were not willing to go any farther."

Péron's account now follows. "In looking in the direction from which cries had proceeded, we perceived two savages, who ran along the shore, both making great gestures of surprise and admiration. . . . We answered by some shouts, and tried to approach the bank; but instead of waiting for us, they dived into the forest and disappeared. In continuing our journey, we arrived at a small creek, at the end of which there was a pretty valley. We had hardly set foot ashore before two aborigines showed themselves at the top of a hillock. At the signs of friendship we made them, one of them threw himself, rather than descended from the rock. His physiognomy had nothing wild or harsh about it, his air expressed at once goodwill and surprise. That which seemed to strike him was the whiteness of our skin: wishing, no doubt, to assure himself that this colour was the same on the whole of the body, he opened successively our waistcoats and shirts; and his astonishment manifested itself by great cries of surprise, and, above all, by extremely rapid stampings of the foot. Our long boat, however, appeared to occupy him even more than our persons; and after having examined us for some moments, he jumped into this vessel. There, without in the least troubling himself about the presence of the sailors, he appeared as if absorbed in his new examination; the thickness of the ribs and timbers, the solidity of its construction, its rudder, its oars, its masts, its sails; he observed everything with that silence and deep attention which are the least doubtful signs of interest and profound admiration. Just then, one of the oarsmen wishing, doubtless, to add to his surprise, gave him a glass bottle full of arrack, which formed part of the rations of the crew. The lustre of the glass made the savage utter a cry of astonishment, he took the bottle and examined it for a few moments; but his curiosity was soon brought back to the boat, he threw the bottle into the sea, and then returned to his former examination. Neither the cries of the sailor for the loss of his bottle of arrack, nor the haste of one of his comrades to jump into the water to save it, appeared to affect him. He attempted several times to push out the long boat; but the cable which held it fast rendering his efforts useless, he was forced to abandon them, and to return to us, after having given us the most striking example we had ever seen of attention and reflection among savage peoples. Arrived at the top of the hillock, we found the second aborigine; he was an old man, about fifty years of age; his physiognomy, like that of the young man, was open and frank; and despite some undoubted signs of agitation and fear, one could easily distinguish candour and good nature. This old man, having examined us both with as much surprise and satisfaction as the first one, and having verified, as he did, the colour of our chests by opening our waistcoats and shirts, he made a sign to two women, who held off, to approach; they hesitated for a few moments, after which the elder one came to us, followed by the younger more timid and troubled one. The former appeared, like the old man, good and well disposed. The young woman had an interesting physiognomy. Her eyes had expression and something *spirituel* [in them] which surprised us, and which we have never found since in any other woman

of her nation;* she appeared, moreover, to dearly love her child [a girl], and her care for it had that affectionate and sweet character which is the particular attribute of maternal tenderness. At this juncture the young woman had a surprise. One of our sailors had a pair of fur gloves which he took off and put in his pocket on nearing the fire. On seeing this the young woman uttered so loud a cry that at first we were alarmed; but we were not slow to understand the cause of this species of fright, and by her expressions and gestures we could not doubt but that she had taken the gloves for real hands, or for a species of live skin, which could be taken off, put in one's pocket, and put on again as one pleased" (ch. xii. pp. 220-224).

Then, Péron continues, "The young girl made herself more remarked every moment by the sweetness of her physiognomy and the equally amiable and *spirituel* expression of her looks; of a constitution much feebler than her brother and sister, she was more lively and passionate than they. M. Freycinet, who sat beside her, appeared to be more especially the object of her enticing ways, and the least experienced eye could have distinguished in the looks of this innocent pupil of nature that delicate shade which gives to simple playfulness a more serious and deliberate character. Even coquetry itself appeared to have been called to the aid of natural attractions. Having taken some charcoal in her hands, she in a moment made herself black enough to frighten one: what seemed most singular to us was the complacency with which this young girl appeared to regard us after this operation, and the confident air which this new ornament had spread over her face. While this was going on, the little children were imitating the grimaces and gestures of their parents, and nothing was more curious than to see these little negroes stamping their feet for joy at hearing our songs; they had unconsciously familiarized themselves with us, and towards the end of the interview, they made use of our notice as freely as if they had known us for a long time. Every little present we gave them filled them with pleasure, and redoubled their regard for us; altogether they appeared to us lively, frolicsome, and mischievous. *Ourê-Ourê* had a rush bag of an elegant and peculiar construction, which I very much desired to have, as this young girl also showed me some very amiable attentions. I ventured to ask her for her little bag; she immediately, without hesitation, put it into my hands, accompanying the gift with an obliging smile and some affectionate [*sic*] phrases, which I regretted to be unable to understand. In return, I offered her a handkerchief and a tomahawk, the use of which I showed her brother, and which was a cause of astonishment and exclamation to the whole family. As night was approaching, we prepared to re-join our long boat; the old mother and the young woman with her children, except the biggest, remained in the hut; the others came with us; the path along which we walked bristled with shrubs and briars; our poor savages, being quite naked, seemed to have much to suffer from the scratches they received; we pitied *Ourê-Ourê*, but without appearing to perceive the numerous scratches

* Judging from the extravagant way in which this girl is spoken of later on, it appears probable that the susceptible naturalist was much smitten with her charms.

HEAD OF MALE ABORIGINE BROUGHT TO PARIS BY F. EYDOUX IN THE "FAVOURITE," 1831, FROM DRAWING BY DELAHAYE IN PROF. PAUL GERVAIS' *Zoologie et Paléontologie Générales II*, *Paris*, 1876.

which covered her thighs and stomach, she walked bravely in the middle of these thick brakes, chatting to Freycinet, without hope of making herself understood, getting angry at not being so, and at not being able to understand herself, accompanying her talk with enticing gestures and gracious smiles, which coquetry could not have rendered more expressive. In approaching our place of landing, we heard several musket shots, which caused great fright to our good companions, poor *Ourê-Ourê*, above all, was horribly afraid; her fears soon increased at the aspect of a numerous troop of our companions from the 'Naturaliste' who came to meet us. After telling them of the good reception we had met with at the hands of the aborigines, they hastened to load them with various presents; but nothing produced such a good effect as a long red feather which Breton gave to the young *Ourê-Ourê*; she jumped for joy, she called her father and brother, she cried, she laughed, in a word she seemed intoxicated with pleasure and happiness. At last we boarded our two long boats. The good V. D. Landers did not leave us for an instant, and when we pushed out, their sorrow showed itself in a most touching manner: they made signs for us to come and see them again; and as if to indicate the place to us, they lit a large fire on the little hillock of which I have spoken, and it seems they even passed the night there, for we saw a fire there until dawn. Thus ended our first interview with the inhabitants of V. D. Land. All the details I have described are given with the most rigorous exactitude. The sweet confidence which the inhabitants had in us; the affectionate proof of good will which they lavished upon us, the sincerity of their demonstrations, the frankness of their manners, and the touching ingenuousness of their caresses, all concurred in developing in us feelings of most tender interest" (*ibid.* ch. xii. pp. 227-231).

Later on he says: "On my return, I found that the little yawl of the 'Géographe,' having gone to fish on Bruny Island, the aborigines had appeared in large numbers, and that, loaded with presents by our companions, they had passed the greater part of the day amongst them (ch. ii. p. 235). Early in the morning of the 31st of January, I landed on Bruny Island. I had already proceeded out of sight of the landing place, when, having rounded a big point, I perceived about twenty savages who were approaching me along the shore: I did not hesitate to retrace my steps, and in thus withdrawing met Heirisson and Bellefin. They offered to return with me to the savages in order to open communications with them. We were already close to the troop, when, suddenly, it entered the forest and disappeared; without attempting to pursue the aborigines, which their agility would have rendered quite useless, we contented ourselves in calling them, showing them different objects, and, above all, in waving our handkerchiefs. At these signs of friendship the troop hesitated a moment, then stopped and decided to await us. We then discovered we had to do with women; there was not a single male amongst them. We were preparing to join them, when one of the oldest, separating herself from her companions, made a sign to us to stop and sit down by calling out loudly, *médi-médi* (sit down, sit down); she seemed also to beg us to lay aside our weapons, the sight of which frightened them. These preliminary conditions having

been fulfilled, the women squatted on their heels, and from that moment appeared to abandon themselves without reserve to the liveliness of their dispositions, all speaking at once, all questioning us at the same time, appearing often to criticize us and to be laughing at our expense; making, in a word, a thousand gestures and contortions as singular as they were varied. Bellefin began to sing, and accompanied himself with lively and animated gestures; the women were immediately silent, observing his gestures with as much attention as they seemed to give to his songs. As soon as a couplet was finished, some applauded by loud shouts, others laughed to splitting, while the younger, and no doubt more timid girls, remained silent, showing nevertheless, by their actions and the expression of their faces, their surprise and their satisfaction. Two or three young girls, of from 15 to 16 years of age, had in the expression of their countenances something most artless, affectionate, and sweet, as if the better qualities of the soul must exist, even in the midst of the savage tribe of the human race, as the especial appanage of youth. Amongst the elder women, some had a coarse and ignoble face; others, fewer in number, a wild and sullen look; but, in all, one observed that air of uneasiness and dejection which misfortune and servitude imprint on the forehead of every being who bears the yoke. One only had, among all her companions, preserved great confidence, with much cheerfulness and gaiety. After Bellefin had finished his song, she began to imitate his gestures and his tone of voice in a very original and funny way, which greatly amused her companions. The deference we showed these women, and perhaps also the fresh charms which we owed to their cares,* seemed to increase their goodwill and their confidence in us; but nothing, however, could decide them to approach any nearer. At the least movement which we made, or seemed to make, to break the conditions imposed, they all jumped up in a hurry, and took to flight: in order, therefore, to enjoy their presence longer, we were obliged to conform entirely to their wishes. After having loaded them with presents and caresses [*sic*] we judged it time to return to the landing place; and our V. D. Landers, appearing to be about to go in the same direction, the two troops started; but we were still obliged to give in to these inexorable women, and were condemned to walk along the flat shore, while they marched over the parallel sand-hills. Our route all the time was not less lively than our interview; and from the top of the sandhills many pleasantries and enticements were sent to us, to which we endeavoured to respond as expressively as was possible. All at once, one of the women uttered a loud cry, which the others repeated with fright: they had discovered our small vessel and our companions. We tried to calm their fears; it was all useless, and the troop was already plunging into the forest, when the woman, who almost alone had borne the responsibility of our interview, appeared to alter her mind. At her voice there was a movement of hesitation; she spoke for a moment or two to the others; but being, as it seemed to us, unable to persuade them to follow her, she descended alone from the sand-hills, and walking along the shore at some distance in front of us, with much assurance, and even

* These women blackened the faces of their visitors.

with a kind of pride, she seemed to defy the timidity of her companions. The latter, in their turn, appeared ashamed of their weakness; little by little they became bolder, and decided at last to return to the shore. It was, therefore, with this numerous and singular escort that we arrived at our ships, near to which, by a chance difficult to foresee, all the husbands of these poor women had been assembled for some minutes. In spite of the most unequivocal proofs of the goodwill and generosity of our fellow-countrymen, they still preserved a disturbed and sullen expression; their looks were wild and threatening; and in their whole attitude one distinguished an air of constraint, and malevolence, and treachery, which they in vain sought to hide; it seemed as though they were mortified at the failure of their various attacks,* while at the same time they dreaded our vengeance. A few days later I had the pleasure of meeting the same woman who has so often been mentioned. I then learnt that her name was *Arrà-Màïdà*. Petit drew her portrait; therein will be noted that character of assurance and dignity which so eminently distinguished this woman among all her companions" (ch. ii. pp. 250-256).

During another excursion, says Péron, "on approaching the bank, we found a very great fire. Round about it, as if strewn by chance, were nearly all the objects which we had given to the aborigines, or which they had stolen from us even at the peril of their lives. We had previously found several other things, spread here and there in the woods, and we were convinced that, having satisfied a childish curiosity, these ignorant men, as if embarrassed by our favours, abandoned the object as soon as it ceased to please or amuse them" (ch. xii. p. 257). Still later Péron's party met, on the south side of Oyster Bay, fourteen aborigines collected round the fire, who received it with transports, expressive at once of surprise, admiration, and pleasure. "'*Medi-medi*' (sit down, sit down) were the first words they spoke to us. We sat down: they grouped themselves around us. The arms laid aside, we regarded each other mutually for some moments. We were so novel each to the other! The aborigines wished to examine our calves and our chests; we allowed them to do this as much as they desired, and cries, often repeated, were the expression of surprise which the whiteness of the skin seemed to excite in them. They soon wished to carry their examination further still: perhaps doubting whether we were constituted like them, or wishing to assure themselves with regard to our sex; perceiving, however, our extreme repugnance to such an examination, they only insisted with regard to one of our sailors, who, on account of his youth, seemed better able to verify their conjectures or to dissipate their doubts. At my request, this young man decided to give them this satisfaction, and the savages appeared quite satisfied; but hardly had they recognized that we were constituted like themselves, than they began to shout so loudly together for astonishment and joy, that we were stunned. After thus devoting some moments to the examination of each other, Petit did some jugglery tricks which greatly diverted them, and drew from them the most bizarre demonstrations of pleasure and enthusiasm; but nothing surprised them

* The aborigines had on several occasions thrown spears at Péron's party, they themselves being hidden in the forest.

more than to see Rouget stick a pin into the calf of his leg without showing the slightest pain, and without drawing a single drop of blood. At this wonder, they looked at each other in silence, and then, all together, they began to howl like madmen. Unfortunately for me, there were some pins among our presents, which they had begged of us. One of the men, wishing no doubt to ascertain whether I shared this insensibility which they had just admired, approached me without saying anything, and gave me such a dig in the leg with a pin that I could not restrain myself from uttering a cry of pain, all the sharper from the greatness of my surprise. [He then says he obtained the native words for several actions, but he does not state what the native words are.] Generally, they appeared to me to have much intelligence; they grasped my gestures with ease; from the very first instant they seemed to perfectly understand their object; they willingly repeated words which I had not been able to seize at first, and often laughed to splitting, when, wishing to repeat them, I made mistakes, or pronounced them badly. I must not here omit to mention an interesting observation which I then made: it was that they had no idea of the action of embracing. [He tried to make them understand by practical demonstrations what an embrace is, but as their sole response was "*Nidegô*" (I do not understand), he concluded that kissing and embracing were unknown to these people.] While Petit and I were thus engaged in our investigations, we suddenly heard loud cries in the forest. At these cries the savages rose precipitately, seized their weapons, and looked towards the sea with an expression of surprise and fierceness. They seemed very agitated when we perceived a small boat from our ships running along the coast at a little distance off. I do not doubt that this was the cause of their alarm, and that it was signalled from various points by some sort of sentinels, perhaps by their women. Soon, fresh shouts were heard, and as they no doubt indicated that the boat was receding from the shore, the aborigines appeared to calm down a little." [He relates that he managed to pacify them so far as to get them to lay down their weapons, but neither he nor Petit could continue their drawings and observations, because the aborigines had become so restless and distracted.] (ch. xiii. pp. 278-283).

Reviewing the general condition of the Tasmanian aborigines, Péron says (ch. xx. sec. i. p. 448): "Without any form of regular government, without any special arts, without any idea of agriculture, of the use of metals, or the domestication of animals, without clothing, without any fixed habitation or retreat other than a miserable break-wind of bark, without any other weapons than the spear or club, always wandering, the inhabitant of these regions unites without doubt all the characteristics of a non-social man; he is, *par excellence*, the child of nature, differing how much though, both morally and physically, from the seductive pictures created for him by imagination and enthusiasm."

We have seen above that Péron spoke of the affection one of the women manifested for her offspring, and in the V. D. Land Annual for 1834 (p. 78), it is stated, "They are extremely fond of their children, and treat their women kindly." Backhouse relates (p. 83) that a sealer came and took away a child that he had had by a native woman, now married to a man of her nation; its mother was greatly distressed at

parting with it;" and continues (p. 147), "When walking with J. Batman* in the garden, he pointed out the grave of a child of one of the blacks that died at his house. When it expired, the mother and other native women made great lamentation, and the morning after it was buried, happening to walk round his garden before sunrise, he found its mother weeping over its grave; yet it is asserted by some that these people are without natural affection." West describes the following incidents (II. p. 80): "It was noon: the mother, her infant, a little boy, had been without food all day; the father refused any part of that he had provided. Another of the tribe was more generous: when he handed the woman a portion, before she tasted any herself, she fed her child. . . . They were sensible of domestic affections: the tribes were scattered by the last war, some were captives, others fugitives, eleven were already lodged at Richmond, when Gilbert Robertson brought up two others, a man and woman; they were recognized from afar by the party first taken; these raised the cry of welcome; it was a family meeting, and deeply moved the spectators. The parents embraced their children with rapture and many tears." "When a separation for a long period has happened, on meeting again, they show all the attachment of relatives" (Walker p. 108). At Flinders island when W. J. Darling brought in some women, Jumbo one of the women already resident, called one of these her sister, having belonged to the same mob as herself; I witnessed the joy she evinced on hearing that this woman was in the neighbourhood. A. Cottrell informed me that their first interview was very affecting. Neither spoke for some time, but throwing their arms round each other's necks, they remained in that attitude, the tears trickling down their cheeks, until at length, these first emotions having somewhat subsided, they began to talk and laugh, and exhibit all the demonstrations of extravagant joy (*ibid.* 119). Nor was their affection limited to their domestic circle, for West (II. p. 21) tells us: "Nor were they indifferent to the charms of a native land. A visitor inquired of a native woman at Flinders whether she preferred that place to several others mentioned, where she had lived at times, and she answered with indifference; but when, to test her attachment to early haunts, the querist said, 'and not *Ringarooma?*' she exclaimed with touching animation, 'Oh yes! *Ringarooma! Ringarooma!*' A chief accompanied the commandant to Launceston in 1847. At his own earnest request, he was taken to see the Cataract Basin of the South Esk, a river which foams and dashes through a narrow channel of precipitous rocks. It was a station of his people. As he drew nigh, his excitement was intense; he leaped from rock to rock, with the gestures and exclamations of delight. So powerful were his emotions that the lad with him became alarmed, lest the associations of the scene should destroy the discipline of twelve years' exile; but the woods were silent; he heard no voice save his own, and he returned pensively with his young companion." The same historian also states (II. p. 89) that some captives became strongly attached to their gaoler who had treated them with studious compassion, so that they left the prison with tears!

* John Batman, the founder of Melbourne, one of the principal persons employed in capturing the Tasmanian aborigines.

Backhouse mentions (p. 90) that one of the natives, having been nursed through an illness, "showed many demonstrations of gratitude. This virtue is often exhibited among these people." Walker found (p. 111) "that they are far from being insensible to kindness, but are susceptible, on the contrary, of some of the best feelings of the heart." They also showed kindness to those in distress, thus: "Two white men were lost in crossing a river on a raft before the tide was out. When some of the native women saw them in danger, they swam to the raft and begged the men to get upon their backs, and they would convey them to the shore; but the poor men refused, being overcome with fear. These kind-hearted women were greatly affected by this accident" (Backhouse, p. 147).

From the practical jokes they played on the Frenchmen there is no doubt they possessed a considerable sense of humour. West says (II. p. 88): "They were fond of imitation and humour: they had their drolls and mountebanks: they were able to seize the peculiarities of individuals and exhibit them with considerable force."

We have seen above (p. 33) that they received presents with great joy, that they stamped their feet for joy (p. 31), and (p. 36) that the natives laughed to splitting at the mispronounciation of their language by Péron, that at friendly meetings and other occasions Backhouse (pp. 81-180) and Péron (p. 225) tells us they shouted for joy. Their joy was expressed by loud bursts of laughter; at the same time, they carried their hands to their heads, and made a quick tapping with their feet on the ground (La Billardière, II. p. 72). According to Walker (p. 100), "They appear to be a very sociable people, and act remarkably in concert. The occupation of one is generally the occupation of all, whether in their amusements or engagements of a graver nature. If a stranger accosts them in their own language, or by any other means affords them gratification, they express their pleasure by a simultaneous shout, so universal that one would imagine they were actuated by the heart of one man." Nevertheless, according to the same traveller (p. 101), "They show some reluctance to hunt together, if the tribes that compose the party have once been at warfare. . . . They seem to be aware that these are times of high excitement, when they might be off their guard and quarrels might ensue."

Backhouse mentions that under circumstances of rage among this people it is common for them to seize a stick and brandish it about (p. 103). During the war they naturally became vindictive. Desperate characters, who have absconded into the woods, have no doubt committed the greatest outrages upon the Natives, and these ignorant beings, incapable of discrimination, are now filled with enmity and revenge against the whole body of white inhabitants" (Colonel Arthur, Col. and Slav., p. 5). A Government Order says: "It is evident, from the hostile spirit of the natives, and from the cunning which seems common to all savages, that they are not to be approached without some personal danger (*ibid.* p. 34), and for such behaviour as this no one can reasonably blame them."

Backhouse, Walker and Davies speak of their improvidence. The first-named says (p. 175), "The Wallaby and Brush Kangaroo are become scarce on Flinders Island, in consequence of the improvidence of the people

in killing all they can, when they have opportunity, and often more than their wants require." Walker says: "An aborigine has no idea of restraining his dogs so long as they will run and have plenty of game. This kind of wholesale destruction has rendered the kangaroos extremely scarce in the neighbourhood of the settlement, though once very abundant. (MS. Jour., 6 Dec. 1833.) Davies repeats this practically (p. 415).

Like many other savages they found civilisation very irksome. Backhouse mentions (p. 96), "W. J. Darling had four natives that he brought from Flinders Island, dressed in decent clothes, and he took them into the town, where their cheerful intelligent appearance excited a favourable impression in the minds of many who had known little of the aborigines but as exasperated enemies; also (pp. 480-481) that at the settlement on Flinders Island they have left off their dancing and hunting, and are acquiring the English language and useful arts, as well as an historical knowledge, at least, of Christianity." Nevertheless, when they had the opportunity, they preferred roaming about in their wild state. Hobbs (Evidence, Col. and Slav., p. 50) says: "Our natives are not susceptible of civilization; their children, even if taken away when infants, would return to their parents, like wild ducks, when they grew up." Prinsep (p. 79) says: "Great pains have been taken with those that are caught, to civilize and educate them; but, except learning a few English sentences, it was to little purpose, as they invariably ran back to the woods when an opportunity offered." West (II. p. 16) relates: "The children of aborigines, adopted by the whites, when they grew to maturity, were drawn to the woods, and resumed the habits of their kindred. A black girl, trained in Launceston, thus allured, laid aside her clothing, which she had worn nearly from infancy. It was thus with many." Calder's researches lead to a similar conclusion (J. A. I. p. 10): "Of firearms they learned the use from men and women of their own race, who, having been taken in early infancy by the settlers, were brought up in their own families, mostly as their own children; but they invariably left them when they grew up, and rejoined their own people; possessed, as the whole race was, of most excellent memories, they never lost the language of our country."

But while in the settlement they showed themselves apt pupils. Backhouse relates (p. 93): "The four aborigines took tea with us in the cabin; they were very cheerful, and used cups and saucers with dexterity. A large number of the native women took tea with us; they conducted themselves in a very orderly manner, and after washing up the the tea-things, put them in their places, and showed other indications of advancement in civilization. Another party of aborigines breakfasted with us. We distributed among them some cotton handkerchiefs, and some tobacco. Some of the women immediately commenced hemming the handkerchiefs, having learned this art from the wife of the Catechist" (Backhouse, p. 170). J. B. Walker has in his possession a very well written letter of Geo. Walter Arthur, of the Ben Lomond tribe, perhaps the aborigine who had advanced furthest of any in civilization. They also improved in the art of war during their last struggle for existence (Arthur, Col. and Slav., pp. 22-23): "The aborigines have during a considerable period of time evinced a growing spirit of hatred, outrage, and enmity against

the subjects of His Majesty, and are putting in practice modes of hostility, indicating gradual, though slow advances in art, system, and method." Laplace (III. ch. xviii. p. 197) is not quite correct when he says: "These islanders, whom the first European navigators described to us as men whose intellectual faculties were hardly superior to the instinct of animals, have changed greatly; for to-day, when excited by the thirst for vengeance or for pillage, they show such an intelligence, such a craftiness, that the colonists, whose dwellings lie farthest back at the edge of the forests, among whom fear engenders superstition, believe them sorcerers." The early travellers, such as Péron and La Billardière, spoke well of the people; and the colonists, even the unfortunate lowest, never regarded them as sorcerers, but certainly considered them as little better than wild beasts. Dove's statement (p. 251) is a little too severe: "Beyond the construction of rude canoes, their ingenuity was rarely exercised in devices of a useful or ornamental kind. Of a sluggish and phlegmatic temperament, they were aroused to action only by the pressure of want, or by the joyousness which nature has connected with muscular play." In fact they were very like human beings in general.

Regarding their courage, Laplace says (III. ch. xviii. p. 197): "They make up for the courage and physical force which is lacking in them by cunning and an incredible agility." Burnet (Arthur, Col. and Slav., p. 35) also says that they are quite undistinguished by personal courage. Other evidence (Govern. Ord., signed by J. Burnet as Colonial Secretary, see "Col. and Slav.," p. 66) would seem to confirm this: "The native tribes of this island are well known to be, with few exceptions, extremely timid, flying with precipitation at the appearance of two or three armed persons, yet the numerous attacks they have made on defenceless habitations, and the cruel murders they have committed with impunity on the white population, have had the effect of rendering them daily more bold and crafty." But on the other hand Breton (p. 404) allows that: "It is universally admitted in the colony, that these children of the wilderness are not deficient in courage, and are wont to show each other fair play, not seeming at all inclined to avail themselves of any unfair advantage," and Cook's people found them absolutely without fear, for, as Anderson records (Third Voy. Bk. I. ch. vi.): "They approached us from the woods without betraying any marks of fear, or rather with the greatest confidence imaginable, for none of them had any weapons, except one, who held in his hand a small stick. When, however, the officer of that party fired a musket in the air, it sent them off with the greatest precipitation. [But the next day] we had not been long landed, before about twenty of them, men and boys, joined us, without expressing the least sign of fear or distrust." Holman recording what he heard says: "They seem to have but little fear of death" (IV. ch. xii. p. 405). Walker (p. 105) "Found nothing servile or abject in their conduct when they are under the influence of fear. But during the war of extermination it was said (Minutes Ex. Coun. Col. and Slav., p. 11): "Such is the distrust of the aboriginal natives, that it seems they invariably fly from any two or three armed persons."

We have seen how difficult the French discoverers found it to open communication with the natives, nor were they at all singular in this

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HEAD OF A TASMANIAN KNOWN AS "SHINEY" PRESERVED IN THE MUSEUM OF THE ROYAL COLLEGE OF SURGEONS IN IRELAND, PRESENTED BY DR. JOHN FREDERICK CLARKE, F.R.C.S.I., INSPECTOR GENERAL OF HOSPITALS, ABOUT 1845-6. "THIS HEAD HAD BEEN PLACED IN SPIRIT WHICH EVAPORATED, AND THE AIR BEING VERY DRY NO DECOMPOSITION TOOK PLACE." PHOTOGRAPHED IN 1896.

respect. Mortimer, for instance, gives us the following account of an interview* (pp. 18-20): "Our third mate on landing, saw several of them [natives] moving off. He approached them alone and unarmed, making every sign of friendship his fancy could suggest; but though they mimicked his actions exactly, and laughed heartily, he could not prevail upon them to stay. The next morning, as we approached the shore, we observed several natives walking among the trees. When they perceived we had landed, and were pretty near them, they began to chatter very loud and walk away; upon which we called to them, imitating their noise as well as we could, and had the satisfaction to see them stop at a little distance from us. Several of them having long poles or spears in their hands, we made signs to them to throw them aside, with which they immediately complied; and in return we put away our muskets. They now suffered us to come so near them as to take some biscuit, a pen-knife, and other trifles from us; but they took great care to avoid being touched. Some of them, indeed, would not accept of anything unless it was thrown to them; and the whole party kept edging off by degrees. They seemed eager to procure everything they saw; and had a great inclination for our hats. Cox gave one of them a silk handkerchief, and in return he threw him a fillet of skin which he wore tied round his head. The party which we saw consisted of about fourteen or fifteen men and women, but there were several more concealed among the trees. Upon the whole, they seemed to us to be a timorous, harmless race of people, and afford a fine picture of human nature in its most rude and uncultivated state. We spent some time in endeavouring to inspire these poor people with confidence; but though they appeared to be very merry, laughing and mimicking our actions, and frequently repeating the words, *Warra*, *Warra*, *Wai*, they kept retiring very fast, and we soon lost them among the trees. Being willing to, if possible, see something more of these singular people, we followed the track they had taken. We saw a smoke on the opposite side of the island, and made all the haste we could to come up with it; but the natives had fled before our arrival." Bass's experience was very similar: "Their extreme shyness prevented any communication. As soon as the boat approached the shore, they ran into the woods" (Collins, ch. xv. p. 168). Captain Bligh was more fortunate when he first met the natives (pp. 50-51), and the account he gives of another party, met by one of his associates, is as follows (*ibid.* p. 52): "The account which I had from Brown was, that, in his search for plants, he had met an old man, a young woman, and two or three children. The old man at first appeared alarmed, but became familiar on being presented with a knife. He, nevertheless, sent away this young woman, who went very reluctantly." Lieutenant Marion's party did not find the people at all shy. for he says (pp. 27-29): "The next day some officers, soldiers, and sailors, went on shore without any opposition. The aborigines seemed good-natured; they collected wood, etc., and made a kind of pile. They proceeded to offer to those newly landed some branches of dry wood, lighted, and appeared to invite them to set fire to the pile. The savages did not seem at all astonished; they remained round us without

* At Oyster Bay, Maria Island (*not* Great Oyster Bay on the East coast).

making any demonstration either of friendship or hostility." In the Papers, Roy. Soc. Tas. for Aug., 1873, is the following statement of an old settler, whose testimony tends to show that later on some at least were neither timid nor shy. "Robert Thirkell, of Woodstock, near Longford, arrived in Tasmania in the year 1820, and was constantly among the natives. He found them a peaceable and inoffensive race of people, and in no case had he to resort to force to prevent mischief. On the first occasion the natives visited his place of residence on the Macquarie River, about twenty men, and the same number of women and children came, after which various numbers came at intervals. When he was engaged building a house, the men came and curiously inspected the work, and would use gimlets and other tools. At other times, Thirkell states that he met them in the bush, and in no case had he any cause to fear. . . . He has met the chief, who would walk up and put his hand on the horse's neck, talk as well as he could, and be quite friendly."

Their apparent want of curiosity seemed to arouse the astonishment of many of the early explorers and settlers. Anderson remarks (Cook's Third Voy. Bk. I. ch. vi.): "They received every present we made them without the least appearance of satisfaction," while Marion's historian reports (pp. 28-29): "We endeavoured to gain their goodwill by giving them little presents: they rejected with disdain all that we offered them, even iron, looking-glasses, handkerchiefs, and pieces of cloth. We showed them the fowls and ducks which had been brought from the vessel, in order to make them understand that we desired to purchase of them. They took these animals, which they showed they did not know, and threw them angrily away." Bass narrates the following incident:—"In their [his and his companions] way up, a human voice saluted them from the hills; on which they landed, carrying with them one of several swans, which they had just shot. Having nearly reached the summit, two females . . . . suddenly appeared at some little distance before them, snatched up each a small basket, and scampered off. A man then presented himself, and suffered them to approach him without any signs of fear or mistrust. He received the swan joyfully, seeming to esteem it a treasure. With some difficulty they made him comprehend their wish to see his place of residence. He pointed over the hills, and proceeded onwards; but his pace was slow and wandering, and he often stopped under pretence of having lost the track; which led them to suspect that his only aim was to amuse and tire them out. Fearing, therefore, to lose the remaining part of the flood tide, . . . they parted from him in great friendship . . . He was a man of middle age, with a countenance more expressive of benignity and intelligence than of that ferocity or stupidity which generally characterized the other natives . . . No part of their dress attracted his attention, except the red silk handkerchiefs round their necks. Their firearms were to him objects neither of curiosity nor of fear. . . . His frank and open deportment led them to form a favourable opinion of the disposition of the inhabitants" (Collins, ch. xvi. pp. 187-188); and Captain Bligh has the following account of their strange behaviour when he offered them articles which must have been unknown to them before:—"The natives not coming

near us, I determined to go after them, and we set out, in a boat, towards Cape Frederick Henry. . . . I found landing impracticable, and therefore came to a grapnel, in hopes of their coming to us. . . Soon after we heard their voices like the cackling of geese, and twenty persons came out of the wood, twelve of whom went round to some rocks when the boat could get nearer to the shore than we were. Those who remained behind were women. We approached within twenty yards of them, but there was no possibility of landing, and I could only throw to the shore, tied up in paper, the presents which I intended for them. I showed the different articles as I tied them up, but they would not untie the paper till I made an appearance of leaving them. Then they opened the parcels, and as they took the articles out, placed them on their heads. On seeing this, I returned towards them, when they instantly put everything out of their hands, and would not appear to take notice of anything that we had given them. After throwing a few more beads and nails on shore, I made signs for them to go to the ship, and they, likewise, made signs for me to land, but as this could not be effected, I left them. . . . When they first came in sight they made a prodigious chattering in their speech. . . . They spoke so quickly that I could not catch one single word they uttered" (pp. 50-51). When Bunce first met them they scarcely deigned to look at his party (p. 55). Backhouse's later experience at the settlement on Flinders Island throws a little light on their apparent apathy. He relates (p. 81): "A considerable number of the aborigines were upon the beach when we landed, . . . but they took no notice of us until requested to do so by W. J. Darling; they then shook hands with us very affably. It does not accord with their ideas of proper manners to appear to notice strangers, or to be surprised at any novelty. On learning that plenty of provisions had arrived by the cutter, they shouted for joy. After sunset they had a corrobery or dance round a fire, which they kept up till after midnight, in testimony of their pleasure." "When Jumbo [a native woman] first came on board, she was shown a musical box constructed like a musical snuff box. Having been brought up among Europeans, she did not feign inattention to novelties, as is common with her country people, but showed pleasure and astonishment in a remarkable degree" (*ibid.* p. 93).

"There is similar variety of talent and of temper, among the Tasmanian aborigines, to what is to be found among other branches of the human family," so says Backhouse (p. 174); while West (II. p. 89) describes the natives as variable from ignorance and distrust; probably from mental puerility: thus their war whoop and defiance were soon succeeded by shouts of laughter."

Backhouse narrates the following incident: "One of their chiefs took a fancy to a japanned comb, such as he saw a woman use, that had been among the sealers; but when he obtained one, he was much disappointed to find that he could not get it through his tangled hair, which had among it knots of dried ochre and grease, notwithstanding he had ceased for some time to use these articles and had tried to wash them out. In this dilemma he applied to me; and being

desirous to please him, I did my best, but was soon obliged to hold the hair back with the one hand, and pull the comb with the other. From this he did not shrink, but encouraged me in my work, saying frequently, '*Narra coopa*—very good.' And when the work was accomplished he looked at himself in a glass, with no small degree of pleasure. He was a man of an intelligent mind, who made rapid advances in civilization, and was very helpful in the preservation of good order at the Settlement.'" (pp. 180-181).

Morals.

Like the majority of savages they did not treat their women well. La Billardière states (II. ch. x. p. 59): "It gave us great pain to see these poor women condemned to such severe toil. We often entreated their husbands to at least take a share in their labour, but always in vain. They remained constantly near the fire, feasting on the best bits." An old settler (John Lyne) has described to J. B. Walker, Dr. Milligan's coming to Swanport with Black Tom and some others: "They had three women with them. The men sat in front and the women behind them. Apples were given to the men, who ate the finest and tossed the little ones over their shoulders to the women. As it happened the little apples were much the best, which caused much amusement at the men's expense." And Péron, describing a meeting with twenty female aborigines, says: "They were nearly all covered with scars, the miserable results of the bad treatment of their brutal husbands." These women accompanied him to his boat, being heavily laden with fish, and here they found their husbands. The women appeared dismayed "their fierce husbands looked at them with anger and fury, which did not tend to reassure them. After having deposited the results of their fishing at the feet of these men, who immediately divided it up without giving them any, they proceeded to group themselves behind their husbands; (ch. xii. pp. 252-256). La Billardière mentions an incident which may tend to show that the women were chaste: "Two of the young girls followed the different windings of the shore without mistrust, at a distance from the other natives, with three of our sailors, when these took the opportunity to treat them with a degree of freedom, which was received in a very different manner from which they had hoped. The young women immediately fled to the rocks most advanced in the sea, and appeared ready to leap into it and swim away if our men had followed them. They presently repaired to the place where we were assembled with the other savages; but it seems they did not disclose this adventure, for the most perfect harmony continued to prevail between us" (II. ch. x. p. 51). Bass thought the men jealous of their women. He mentions encountering a native Tasmanian whose two women, on Bass's approach, ran away, and who, on being requested to show them his hut, assented, but led the way to it with so many stoppages, that they, fearing to lose the tide, parted from him, and returned to their boat. "The most probable reason of his unwillingness to be their guide seemed his not having a male companion near him; and his fearing that if he took them to his women, their charms might induce them to run off with them, a jealousy very common with the natives of the continent"

(ch. xvi. p. 187). On the other hand, when the aggressiveness of the natives was making the life of the settlers fearfully unsecure, Brodribb said, "Fourteen years ago there was a constant communication between the stock-keepers and the female natives, but that did not excite ill-blood in the males; the men would offer to give up their wives for bread: but did not feel indignant at the intercourse they permitted." But here again the evidence is contradictory. Robert Thirkell "found them a peaceful and inoffensive race of people. . . . He never considered it necessary to carry firearms to protect himself against them. . . . Thirkell considered any injury sustained by the white people was entirely occasioned by their own ill-usage of the females." The Hon. C. Meredith did not agree with the idea: "Among the blacks there was no such feeling as jealousy, and it was notorious to the early settlers that the blacks were in the habit of forcing their *gins* to visit the whites in order to obtain what they could from them" (Papers, etc., Roy. Soc., Tas., Aug., 1873). With regard to this matter, Calder (J.A.I. p. 10) says: "The natural propensity of the domesticated black females to be with their own people, operated on them, and they became the instructors, in mischief at least, of the wild natives, and, strangely enough, were foremost in every aggression on the whites, by whom, with hardly an exception, they had been treated with unvarying kindness." Accepting this statement as correct, there can only be two reasons for such conduct on the part of the women, either they had not been treated well by the whites or they wished to gain favour with their own men, who were jealous at their freedom with the white men. The following instance of maternal devotion given by Jeffreys supports my view of the case: "Those [women] who have united themselves to our sailors have manifested a faithful and affectionate attachment, and are extremely jealous of a rival. This may be partially occasioned by their great dread of being abandoned by the sailors to the mercy of their native tribes, who never fail, on such occasions, to treat them with extreme severity. In some instances, their young children, the offspring of their illicit intercourse with Europeans, are forcibly taken from them and thrown into the fire, where they are destroyed. An instance of this kind in which, however, the child was saved by the affection and courage of its parent, happened within the author's knowledge. One of these women, who had been for many years attached to a sailor, one evening wandered from her sealing party with a young child at her breast, and accidentally falling in with a band of natives, was immediately attacked, her infant was snatched from her and thrown into a large fire; this treatment inspired the woman with the most desperate courage: she rushed with the rapidity of lightning through the horde of barbarians, and in an instant plucked her child from the devouring element, and ran off with it into the woods, whither she was followed by the savages; but she contrived, aided by the shades of night, to conceal herself and her scorched infant behind the thick trunk of a fallen tree. Considerable search was made for her by the men, but finding it useless, they returned to their fire, round which they lay down and went to sleep. The poor woman observing this, quietly left her hiding place, and before morning reached the town of Launceston, a distance of about ten miles, where she once

more found a comfortable home at the residence of a gentleman of that place. The poor mother suffered greatly, as well from fatigue as from the fire through which she had rushed to save her infant, and the child itself was so much burnt, that an inflammation taking place, it shortly after departed this life" (Jeffreys, pp. 118-124). At first, without doubt, the natives were friendly. Rossel, referring to the difficulties his party (same as La Billardière's) had with the natives, says (I. ch. iv. p. 76): "The apparent simplicity and gentleness of the inhabitants of V. D. Land, seen at Adventure Bay by Capt. Cook, and Oyster Bay by Capt. Cox, seem irreconcilable with the hostile behaviour of the natives witnessed by the French vessels. Perhaps the superiority of the European arms, which were unknown to them before the arrival of the French, of which they made trial on the unfortunate occasion when they were obliged to be used, has simply rendered them more cautious and timid; which seems to indicate the necessity to be constantly on one's guard, and to keep them in check by fear." But natives were very friendly to this party at first, and La Billardière describes an interview in the following words: "One of them had the generosity to give me a few small shells of the whelk kind, strung like a necklace. This ornament was the only one he possessed, and he wore it round his head. We were quitting this peaceable party with regret, when we saw the men and four of the youths separating from the rest, in order to accompany us. One of the most robust presently went into the wood, whence he returned almost instantly, holding in his hand two long spears. As he came near, he made signs to us, that we might be under no apprehensions; on the contrary, it appeared as if he were desirous of protecting us with his arms. No doubt they had left their weapons in the woods when they came to meet us in the morning, that they might give us no alarm" (II. ch. x. pp. 33, 34, 40); and later on (II. ch. x. p. 42) he continues: "The attentions lavished on us by these savages astonished us. If our path were interrupted by heaps of dry branches, some of them walked before and removed them to either side: they even broke off such as stretched across our way from the trees which had fallen down. We could not walk on the dry grass without slipping every moment; but these good savages, to prevent our falling, took hold of us by the arm, and thus supported us. They continued to bestow on us these marks of kindness: nay, they frequently stationed themselves, one on each side, to support us the better."

Péron, who was the next explorer, did not, however, find them so amiable. While as above narrated (p. 32), the surprise of one of the women on seeing a sailor take off his fur glove caused the party to laugh heartily, a native stole a bottle of arrack. "As this contained a large portion of our drink, we were obliged to make him return it, at which he seemed to feel some resentment, for he was not slow in departing with his family, in spite of all I could do to retain him longer" (ch. xii. p. 224). The probable result of this little *contretemps* is described by him thus (pp. 235-6): "On my return I found that the little yawl of the 'Géographe' having gone to fish on Bruny Island, the aborigines had appeared in large numbers; that, loaded with presents by our companions, they had passed the greater part of the day amongst them;

that Maurouard, one of our midshipmen, had proposed to one amongst them who appeared the most robust, to wrestle with him, and that the V. D. Lander had accepted the challenge; was several times thrown by the French middy, and obliged to acknowledge his inferiority; that from that moment until their departure several hours had elapsed, without any signs being shown that the confidence and friendship of the aborigines had been weakened or altered, and that, loaded with presents by our friends, even at the moment when the latter were re-embarking, it was impossible to conceive the slightest suspicion of their intentions, when, all of a sudden, a long spear, thrown from behind some neighbouring rocks, struck Maurouard in the shoulder; that this rude weapon had been thrown with such force, that, after slipping along the whole surface of the shoulder-blade, it opened a passage through the flesh of the shoulder and of the neck. The crew of the yawl, indignant at this perfidious cowardice and savageness, had wished to pursue the savages in vengeance, but they had already disappeared among the rocks and brushwood." Shortly after this event, Péron's party were much troubled with the thefts committed by the natives. In describing an interview* with fourteen savages, he says (ch. xiii. p. 279): "Rouget, to whom we had confided the musket, placed it by his side, keeping it, however, well in view, for fear that some aboriginal would snatch it up and flee with it into the forest; a sort of conduct, with which, with other objects, we had had some experience of in the Channel [D'Entrecasteaux]." We may here mention in parenthesis that there are very few cases of theft brought against the aborigines, as Davies says: "They do not appear given to pilfering, although instances have occurred." From this time forth all friendly intercourse between the natives and the Frenchmen was at an end, for, after describing a long, and so far very friendly interview, with fourteen male aborigines, Péron narrates how the sight of a little boat belonging to his [Péron's] vessels, cruising off the shore, threw them into a state of angry terror, in which he had the greatest difficulty to pacify them and to induce them to lay aside their arms. "Gradually they appeared to become bolder, they spoke among themselves in an excited way; when they looked at us, their expression was gloomier and more savage than it had previously been; they appeared to meditate some violence, but the musket of Rouget seemed to restrain them, whether from curiosity or treachery, they worried him every minute to begin shooting the birds in the neighbouring trees, but we judged our position too critical to comply with their request. Their audacity grew with their defiance. One of them wanted my waistcoat, the bright colours of which had attracted his attention. He had already several times demanded it of me, but I had so positively refused that I did not think he would return to the charge. However, one minute, when I was not paying attention, he seized hold of me by the waistcoat and pointed his spear at me, brandishing it furiously. I pretended to take his threats

* This interview took place at Maria Island, on the East coast, where the Blacks seem to have been more hostile and suspicious (Oyster Bay Tribe) than those whom the French had usually found so friendly at D'Entrecasteaux Channel in the extreme South. The latter (Southern Tribes) are said to have been of a finer race. To these belonged Wooreddy and Truganini.

as a joke, but seizing the point of the lance, turned it aside, and showing him Rouget, who had just aimed at him, I said this single word in his language *mata* (dead); he understood me, and deposited his weapon with the same indifference as if no hostile demonstration against me had escaped him. I had hardly escaped this danger, when I found myself threatened, if not perilously, at least as disagreeably. One of the large gold earrings which I wore excited the desires of another savage, who, without saying anything, slid behind me, cunningly slipped his finger through the ring, and tugged so hard that he would undoubtedly have torn my ear had not the clasp given way. It must be remembered that all these men had been loaded with presents by us; that we had given them mirrors, knives, coloured glass beads, pearls, handkerchiefs, snuff boxes, etc.; that I had stripped myself of nearly all the buttons on my coat, which, being gilt copper, had seemed specially valuable to them on account of their brightness. Further, it must be recollected that we had lent ourselves to all their desires and caprices, without asking anything in return for our presents, and then one can judge how unjust and treacherous their conduct towards us was. I can, indeed, positively assert, that, but for Rouget and his scarecrow, Petit and I would have fallen victims to these fierce men. I must frankly declare that their actions were of such a treacherous and savage nature as quite to shock both myself and my companions; and remembering what had happened to several of our companions in the channel, we came to the conclusion that it was necessary to appear among these people with the means to restrain their ill will or to repulse their attacks. Before leaving, I thought it advisable to bestow upon them fresh evidences of our goodwill: hence I approached the old man, took him affectionately by the hand, gave him a glass bottle, a knife, two gilt buttons, a white handkerchief, etc. The old man seemed the more pleased with these last gifts from the fact of our being about to leave him; he smiled with a contented air, mixed, however, still with something uneasy and savage. Meanwhile Petit, who wished to possess a spear, had bought one for a mirror. I myself desired to have a club, and I had already procured one, when the savages, thinking better of it, suddenly seized their weapons afresh, and uttering loud cries all together, they menaced us in such a threatening manner, that Rouget, in order to restrain them, was obliged to shout loudly, at the same time taking aim at the one who had shown himself the most furious against me. After this last show of violence, there was not a moment to lose in regaining the shore; but fearing that these savages would overwhelm us with stones or spears during our retreat, as they had done already several times in the channel, we decided to retire very slowly, Petit and I walking in front, while Rouget followed behind with his musket. These precautions were successful, and we regained the boat without accident. I have thought it proper to give the principal details of this long and perilous interview in order to enable the reader to rightly judge of the extent of the difficulties which arise when travellers communicate with savage races, and how impossible it is to triumph over their natural ferocity and their prejudices against us" (ch. xiii. pp. 283-287).

During the war of extermination a good deal of evidence was collected regarding the attitude of the aborigines towards the white settlers, and

it is not astonishing to find that, with a few exceptions, the Tasmanians are condemned as treacherous, aggressive, ungrateful, and cruel. The following extracts confirm this statement: "We are undoubtedly the first aggressors, and the desperate characters amongst the prison population, who have, from time to time, absconded into the woods, have no doubt committed the greatest outrages upon the natives, and these ignorant beings, incapable of discrimination, are now filled with enmity and revenge against the whole body of white inhabitants. . . . Even the inhabitants of the settled districts were insecure at their farms and homesteads, attacks having recently been made upon them, and unoffending and defenceless women and children having fallen victims to the cruelties of those wretched people. In the atrocities recently committed by the natives, it was painful to find they had, in several instances, manifested a desire to kill and destroy the white inhabitants whenever they had dared to attack them, and not for the purpose of plundering for food or property (Min. Exec. Coun., Col. and Slav., pp. 5-10). The lawless convicts . . . and the sealers . . . have, from the earliest period, acted with the greatest inhumanity towards the black natives, particularly in seizing their women . . .; and these outrages have, it is evident, first excited, what they were naturally calculated to produce in the minds of savages, the strongest feelings of hatred and revenge. On the other hand, it is equally apparent that the aboriginal natives of this colony are, and ever have been, a most treacherous race; that the kindness and humanity which they have always experienced from the free settlers has not tended to civilize them in any degree, nor has it induced them to forbear from the most wanton and unprovoked acts of barbarity, when a fair opportunity presented itself of indulging their disposition to maim or destroy the white inhabitants" (*ibid.*, pp. 15-16).

In a Government Notice, mention is made of the "series of outrages" perpetrated by the aborigines, and the "wanton barbarity in which they have indulged by the commission of murder in return for kindness in numerous instances shown to them by the settlers and their servants" (Col. and Slav. p. 20). "It is evident from the hostile spirit of the natives, and from the cunning which seems common to all savages, that they are not to be approached, even with a view to reconciliation, without some personal danger" (Burnet, p. 34). "They [the natives] were sacrificed in many instances to momentary caprice or anger, . . . and they sustained the most unjustifiable treatment in defending themselves against outrages which it was not to be expected that any race of men should submit to without resistance, or endure without imbibing a spirit of hatred and revenge. . . . It is the opinion of the best-informed persons . . . that the former [the native tribes] are seldom the assailants: and that when they are, they acted under the impression of recent injuries done to some of them by white people. . . . The Committee . . . are, however, not prepared to say that the description given by Lieutenant-Governor Sorell of the passive and inoffensive character of the aborigines, unless when previously attacked, is entirely supported by the evidence before them. . . . It is manifestly shown, that an intercourse with them on the part of insulated or unprotected individuals or families has never been perfectly secure. Although they might receive

with apparent favour and confidence such persons as landed, from time to time, on various parts of the coast, or fell in with them in other remote situations, yet no sooner was the store of presents exhausted, or the interview from other causes concluded, than there was a risk of the natives making an attack on those very persons from whom they had the instant before been receiving acts of kindness, and against whom they had up to that moment suffered no indication of hostility to betray itself. . . . These acts of violence on the part of the natives are generally to be regarded, not as retaliating for any wrongs which they conceived themselves collectively or individually to have endured, but as proceeding from a wanton and savage spirit inherent in them, and impelling them to mischief and cruelty when it appeared probable that they might be perpetrated with impunity" (Rep. Aborig. Com. pp. 36, 38). "Natives in V. D. Land are not so brave as those in N. S. Wales; they are more cruel and treacherous. If they were ever so well used, they would turn upon those that fed them; the women visit the stock huts as spies, and then the men attack them" (Hobbs, p. 50). Evidence of Kelly: "Has been a great deal among the natives; found they were generally met by them in a friendly manner, but upon leaving them they would attempt to spear them. . . . They were always friendly at meeting, but treacherous at parting; noticed this whenever he met them. . . . At Port Davey the natives enticed a boat to put in; received bread from the crew, and when it was departing, threw spears at it, and speared one man" (p. 51). "The natives are grateful for kindness" (Bedford, p. 51). "Brodribb was not inclined to think that the whites were the first aggressors, nor did he think that the intercourse between the native women and the whites caused any resentment in the minds of the native men" (p. 53). Evidence of the Rev. R. Knopwood: "The first white man who was murdered by the natives was George Munday; he was out hunting; I believe at that time if any person had been surprised in the bush unarmed, the natives would have murdered him. Munday had fed the man who speared him . . .; conceives this treacherous and ungrateful disposition prevailed amongst all the natives" (p. 53). A chief, with nine other men, having been induced to come to the house of Batman, were treated by him "with the utmost kindness, distributing to them clothing and food; they were placed under no restraint. . . . Batman . . . was, with his family, most assiduous in cultivating the best understanding; but, after remaining with him eight or nine days, they silently withdrew in the dead of the night, robbing Batman of everything they could lay their hands upon, and in their progress plundering every hut, and spearing every white man who had the misfortune to encounter them. . . . Eumarrah, the chief of the Stoney Creek Tribe, was captured two years ago; for some time after his capture he was narrowly watched, but by his apparently artless manner, and strong protestations of attachment, he was gradually confided in more and more. . . . I have . . . personally satisfied myself that he *fully understood* that the wishes of the Government were those of kindness and benevolence towards his race. . . . I entrusted him to conduct a party of natives, assuring him that they should be clothed, and fed, and

protected; but to my disappointment and sincere regret, he availed himself of the first moment to abscond, and has, I fear, rejoined his tribe, with the most hostile intentions" (Arthur, Col. and Slav., pp. 58-59). "The aboriginal natives of this island not only are without sense of the obligation of promises, but appear to be insensible to acts of kindness" (Min. Ex. Council, Col. and Slav., p. 64).

Melville says (p. 349): "Some of the tribes were much more ferocious than others—the greater number were remarkably quiet and tractable," and Lloyd: "The men . . . were artful to a degree, and possessed of a most unamiable and morose expression of countenance" (p. 44). Holman (IV. ch. xii. pp. 404-405) states: "An instance of humane consideration among them is, that, in the gratification of revenge for any injury they have received, they generally spare the children of those whom they have destined to be their victims; but on p. 425 he gives an account of a murder by some aborigines, in which no humane consideration was shown: "A barbarous murder was perpetrated by them . . . which will serve to show the savage nature of their dispositions. A settler having left his hut to perform some work at a little distance, his wife took a walk into the garden with a child in her arms when some natives, who no doubt had watched the departure of her husband, rushed forward, and instantly despatched both her and her child with a shower of spears, after which they robbed the hut and made their escape." Leigh says, the aborigines "are peaceable towards those who use them well, but revengeful of injuries" (III. p. 242), and West (II. p. 89): "They were cruel in their resentment, but not prone to violence; . . . they were not ungrateful, especially for medical relief. . . . The English were seen by some friendly natives to draught the toad fish, which is poison, by which several have perished; the natives, perceiving its preparation for food, endeavoured to show, by gestures, that it was not to be eaten, and exhibited its effects by the semblance of death." La Billardière mentions the case of a native who expressed his gratitude for a cock given him by pointing to the bird on his shoulder (II. ch. x. p. 66). The following three incidents related by Backhouse show they had some sense of generosity for a foe, and of gratitude, even if not often exercised: "We passed the remains of a hut that was burnt about two years ago, by the aborigines of the Ouse or Big River district. An old man named Clark lost his life in it: but a young woman escaped; she rushed from the fire and fell on her knees before the natives, one of whom extinguished the flames which had caught her clothes, and beckoned her to go away. They killed a woman on the hill behind the hut (p. 30). Two white men . . . were lost in crossing a river on a raft, before the tide was out. When some of the native women saw them in danger, they swam to the raft, and begged the men to get upon their backs, and they would convey them to the shore; but the poor men refused, being overcome with fear. These kind-hearted women were greatly affected by this accident (p. 147). We visited Hugh Germain. . . . He came to V. D. Land . . . at the first settlement of the colony, . . . [when] he says, he rarely carried a gun, though he often fell in with parties of the aborigines, in whom there was no harm" (p. 212). Dr. Ross found the natives

very friendly; as he says: one day "I was alarmed by the appearance of fires in three or four situations on the opposite side of the river, and soon after, a scattered crowd of about sixty aborigines walked up to my cottage. . . . I did my best to conciliate my guests—I made them as welcome as possible. . . . After several fruitless attempts, I succeeded in making one, who, I afterwards found, was a chief among them, sensible of the loss I should sustain if the fire were allowed to approach my corn or my dwelling, for it was already on my side of the river, and spreading up the bank within a few yards. We were doing our best to extinguish it, . . . but our efforts would have been in vain, . . . had not the whole tribe of blacks all at once come come forward to assist me. Even some hours afterwards, when the flames again broke out in two or three places, they were on the alert in a moment and put them out. I mention this incident, as it was an act of friendship on their part, and shows, that where they have not been insulted, or had cause of revenge, and are able to discriminate their friends from their foes, they are not wanting in reciprocal offices of friendship and humanity. I am convinced that, had I wished it, they would have stopped with me several days, and given me any other assistance I might stand in need of, as well as dividing with me the opossums and other game they had caught in the bush (Ross, pp. 145-146). On the day following this incident, when Dr. Ross was very anxious concerning a convict servant of his, named Cook, who had already robbed him several times, and at whose hands he feared further outrage, . . . these natives appeared again; and for once I felt a sort of security from having them beside me." After describing their manner of cooking and eating a meal, he continues: "Their natural politeness was constantly urging me to partake with them, and, not to disoblige them, both I and my child each took a leg of nicely cooked kangaroo-rat in our hands. . . . I had scarcely entered, when the report of a gun among the natives made me hasten back. . . . I learned that a person, whom from the description . . . I readily recognized to be Cook, had been seen by the dull light of the fire, standing among the trees a few yards behind. When he found himself discovered by the natives, he shouldered his musket and fired it off, pointed to the most crowded part, as they stood or laid round the fire. Happily, it was without effect. . . . I was now joined by two of my own servants, and we were all, to the number of about a dozen, started in instant pursuit of the runaway. . . . The night, however, was very dark, . . . we were compelled, after running about a quarter of a mile, searching all about, to give up the pursuit. Whether it was from this little incident or not, I cannot say, but henceforth an uninterrupted understanding and reciprocity of good offices subsisted between me and these wandering and, as they afterwards proved to be, most savage blacks. . . . They never once committed the smallest trespass or annoyance on my farm, . . . and while the most dreadful outrages were committed by them all round, they never once attacked my farm or anything belonging to it" (*ibid.* pp. 153-155). Bonwick informs us (p. 9), that: "Dr. Jeanneret, once Superintendent on Flinders Island, in a letter to me, hits off one of their weaknesses

thus: 'My aborigines are happy and healthy, but so frail in purpose that the most ordinary temptation suffices to throw them of the balance, and few could be depended upon not to resort to that natural law of revenge were they again ill-treated without redress.'" We should in all probability have a poor opinion of them if they did not resort to the natural law of revenge.

From the above accounts it is very clear that originally the aborigines were by no means generally hostile. Wentworth, in fact, lays the whole responsibility of the hostility between the blacks and whites on an unfortunate occurrence which occurred in 1803, about thirty years before the hostility reached its climax.* With regard to their treatment of animals, Davies says: "They appeared much to enjoy the tortures of a wounded bird or beast, nor did I ever see them put such to death to relieve it from its misery;" and West (II. p. 89) makes a similar statement.

Religion.

As will be seen with regard to their religion and to a belief in a Supreme Being, authorities differ considerably. Widowson believed (p. 188) it to be "generally supposed that they have not the slightest idea of a Supreme Being." Breton (p. 349) says: "They do not appear to have any rites or ceremonies, religious or otherwise." If we may trust Jorgen Jorgensen: "Nothing has been elicited from them to give reason to believe that they possess any sort of creed, or trouble themselves about anything in the form of religion. They certainly have no religious rites" (quoted by Bonwick p. 72). Bishop Nixon says: "No trace can be found of the existence of any religious usage, or even sentiment, amongst them, unless, indeed, we may call by that name, the dread of a malignant spirit, which seems to have been their predominant, if not their only, feeling on the subject." On the other hand, most writers who touch on this subject agree in attributing some idea of religion to them. Thus, Leigh says (III. p. 243): "Their notions of religion are very obscure. However, they believe in two spirits; one, who, they say, governs the day, and whom they call the good spirit; the other governs the night, and him they think evil. To the good spirit they attribute everything good, and to the evil spirit everything hurtful. When any of the family are on a journey they are accustomed to sing to the good spirit for the purpose of securing his protection over their absent friends, and that they may be brought back in health and safety." This statement regarding a belief in a good and bad spirit looks very much like an introduced religion; Mr. Leigh was a missionary. Speaking of the aborigines of both N. S. Wales and Tasmania, Henderson (Bk. II. p. 148) states: "A common belief prevails in both countries regarding the existence of inferior spirits, who conceal themselves in the deep woody chasms, during the day; but who wander forth after dark, with power to injure or even to destroy. Their rude encampments are frequently alarmed by these unearthly visitors, whose fearful moanings are at one time borne on the midnight breeze, and at another, are heard mingling with the howling tempest." Jeffreys is more

* See Chapter IV.

positive as to their belief in a Godhead. His words are (p. 124): "It frequently happens, that the sealers . . . are compelled to leave their [native] women for several days together. On these occasions, these affectionate creatures have a kind of song, which they chant to their imaginary deity, of whom, however, they have but a very indistinct notion; and who, they say, presides over the day, an evil spirit or demon making his appearance in the night. This deity, whomsoever it is, they believe to be the giver of everything good, nor do they appear to acknowledge any more than one God." But Lloyd, from their attitudes at their corroborries, was inclined to think that they considered the moon a deity (pp. 48-49): "Amongst the neighbouring tribes of aborigines it was customary to meet at some time-honoured trysting-place at every full moon, a period regarded by them with most profound reverence. Indeed, judging from their extraordinary gestures in the dance—the upturned eye and out-stretched arm, apparently in a supplicating spirit—I have been often disposed to conclude that the poor savages were invoking the mercy and protection of that planet as their guardian deity." According to Bonwick's statement (p. 190) "The sun was an object of superstitious feeling, though not of worship;" then he says: "The moon shared in the affections of the rude tribes, . . . the dances held under her mild light were doubtless associated with respect for her" (p. 192): and again "As the moon was regarded by the ancients as presiding over childbirth, the Tasmanian dances by moonlight might be associated remotely and primarily with that sentiment" (p. 196). There is no evidence that they were in awe of the sun, nor that they associated childbirth with the moon. The native names for moon and fire were very similar (see Milligan's Vocabulary). Bonwick in referring to the moon is thinking of Hull's statement on the *Victorian* aborigines who appear to have had a monthly corroboree in honour of the moon (Rep. Aborigines Committee, Legislative Council, Melbourne, 1858-9, p. 9). Lyne informed J. B. Walker that he once saw (at a considerable distance) a corroboree of blacks at full moon; he *thought* that it was a sort of superstitious worship of the moon. He gave no reason for his so thinking. The natives were greatly afraid of the dark, and would naturally choose bright moonlight for a dance. (See Dances.)

Milligan gives us two versions of his experience regarding their religious beliefs. The one in the voyage of the Beacon (pp. 29-30) runs thus: "They were polytheists; that is, they believed in guardian angels or spirits, and in a plurality of powerful but generally evil-disposed beings, inhabiting crevices and caverns of rocky mountains, and making temporary abode in hollow trees and solitary valleys; of these a few were supposed to be of great power, while to the majority were imputed much of the nature and attributes of the goblins and elves of our native land. The aborigines were extremely superstitious, believing most implicitly in the return of the spirits of their departed friends and relations to bless or injure them, as the case might be; and they often carried about with them one or other of the bones of the deceased as a charm against adversity." The other account of Milligan, taken from Papers Roy. Soc. of V. D. Land for Jan. 1855, is as follows: "Milligan said he had ascertained that the Tasmanian aborigines, previous to their intercourse with Europeans, distinctly entertained the idea of immortality as regarded

the soul or spirit of man; their legends proved also their belief in a host of malevolent spirits and mischievous goblins, whose abodes were caverns and dark recesses of the dense forests, clefts in rocks on the mountain tops, etc.; and that they considered one or two spirits to be of omnipotent energy; but that they do not seem to have invested even these last with attributes of benevolence, although they reposed unqualified trust in the tutelar agencies of the spirits of their departed friends and relations. To these guardian spirits they gave the generic name *Warrawah*,* an aboriginal term, like the Latin word *umbra*, signifying shade, shadow, ghost, or apparition." Calder relates that on one occasion, "while the natives were making the funeral pile, Robinson took occasion to extract from them what their ideas were of a future state, and where they thought the departed went to. They all answered, '*Dreeny*,' that is, to England, saying, '*Parleevar loggernu uenee toggerer Teeny Dreeny, mobberly Parleevar Dreeny*' (native dead, fire; goes road England, plenty natives England). He tried to convince them that England was not the home of the departed, but did not argue them out of their belief. This simple reply shows that they quite believed in a life . . . after the destruction of the body at the funeral pile. Robinson adds that they were fatalists, and also that they believed in the existence of both a good and evil spirit. The latter, he says, they called *Raegoo wrapper*, to whom they attributed all their afflictions. They used the same word to express thunder and lightning" (J A.I. p. 18). Davies (p. 417) thought it hard to believe that the natives have "no idea of a future state, . . . and yet from every enquiry, both from themselves and from whites most conversant with them, I have never been able to ascertain that such a belief exists. They believe in the existence of an evil spirit, called by some tribes *Namma*, who has power by night; of him they are much afraid, and never will willingly go out in the dark. I never could make out that they believed in a good deity, for although they spoke of one, it struck me that it was what they had been told; they may, however, believe in one who has power by day. I have never been able to ascertain that they put either weapons or food in the tree with the dead." But Davies' opinion that the natives did not believe in a future state is contradicted by several whom one would think should know. According to West (II. pp. 89-90): "Their religious ideas were exceedingly meagre and uncertain. To Horton's inquiries, in 1821, they answered, 'don't know,' with broad grins. They appear to have had no religious rites, and few congenial ideas: they dreaded darkness and feared to wander from their fires; they recognized a maligant spirit, and attributed strong emotions to the devil [*sic*]. The feats imputed to his agency do not much differ from the sensations of night-mare. They believed him to be *white*—a notion, suggested by their national experience. They ascribed extraordinary convulsions to his malignant power, and to his influence they traced madness. Lord Monboddo might have contrived their account of the creation: they were formed with tails, and without knee-joints, by a benevolent being; another descended from heaven, and compassionating the sufferers, cut off the tail, and with grease softened

* Cf. Cox *ante*, p. 41.

the knees. As to a future state, they expected to re-appear on an island in the Straits, and to jump up white men. They anticipated in another life the full enjoyment of what they coveted in this. These scraps of theology . . . are of doubtful origin; nothing seems certain, except that they dreaded mischief from demons of darkness. They had no idols." G. W. Walker remarks likewise in their reluctance to travel in the dark (p. 106).

Backhouse, who may be considered, with Dove, as a person likely to have made good inquiries as to their beliefs, says (pp. 181-182): "These people have received a few faint ideas of the existence and superintending providence of God; but they still attribute the strong emotions of their minds to the devil, who, they say, tells them this or that, and to whom they attribute the power of prophetic communications It is not clear that by the devil they mean anything more than a spirit; but they say he lives in their breasts, on which account they shrink from having the breast touched. One of their names for a white man signifies a white devil or spirit; this has probably arisen from mistaking white men at first for spiritual beings. They have also some vague ideas of a future existence, as may be inferred from their remarks respecting the deceased woman on the Hunter Island. They also say they suppose that when they die, they shall go to some of the islands in the Straits, and jump up white men: but the latter notion may be of modern date." Finally we give Dove's views in his own words (I. p. 253): "The moral apprehensions which prevailed among them were peculiarly dark and meagre. It is remarkable that a persuasion of their being ushered by death into another and a happier state of existence was almost the only remnant [*sic*] of a primitive religion which maintained a firm abode in their minds. As might be expected, however, their ideas of a life beyond the grave were entirely of a sensual kind. To be enabled to pursue the chase with unwearied ardour and unfailing success, and to enjoy in vast abundance and with unsated appetite the pleasures which they courted on earth, were the chief elements which entered into their picture of an elysium. While there was no term in their native languages to designate the Creator of all things, they stood in awe of an imaginary spirit, who was disposed to annoy and hurt them. The appearance of this malignant demon, in some horrible form, was especially dreaded in the season of the night. Two customs of a superstitious kind are still retained among them; neither, however, bearing the slightest reference even to low and misguided views of religious homage."

The following curious fact is extracted from West (p. 87): "A gentleman, on guard during the black war, watched a small group in the gaol yard round their night fires. One of them raised his hands, and moved them slowly in a horizontal direction; and spreading, as if forming an imaginary fan or quarter circle: he turned his head from side to side, raising one eye to the sky, where an eagle hawk* was soaring. The action was accompanied by words, repeated with unusual emotion; at length they all rose up together, and uttered loud cries. The whole action had the appearance of an incantation." West's remarks

* One is inclined to ask does an eagle hawk soar during the night?

(II, p. 90), are very just. We may distrust all accounts of their ideas of a Supreme Being or of a future life. These were mere echoes of what they had been told by Catechists and Teachers. The "Blackfellow jump up white man on an island in the Straits" is doubtless a late idea, after white men had come to them from over the sea. Bonwick (p. 192) states: "Druidical Rites were not unknown in Tasmania," and also "Circles have been recognised in Van Dieman's Land." For the first statement there is no authority and as to the second, no aboriginal stone or other circles have yet been discovered.

According to Bonwick (p. 181) "My friend, Mr. Clark, the Catechist of the Tasmanians, wrote to me thus: The greater portion, but not all of them, believed that they were to live after the body died. Some of them showed me the stars where they were to go to. Others imagined they were to go to an island where their ancestors were, and be turned into white people. The more western portion of the aborigines had no idea of a future existence. They thought they were like the kangaroo." He also informs us that "A friend of my own was recognized by a Tasmanian tribe as one of their men, and treated accordingly." (p. 185).

Regarding the use of a sacred white stone for use at the initiatory rites of the boys, of which Bonwick gives a long description (p. 201); it must be pointed out that the stone and the rite referred to are Queensland institutions, and taken from A. H. Davis (whom Bonwick has mistaken for R. H. Davies). Brough Smith (II. pp. 398-399) has the following statement: "It is said that they carried sacred stones, with which they could cause diseases among their enemies, and cure those that afflicted their friends; and that they had the same belief in the evils that could be worked by any one who might possess himself of a portion of their hair." This statement has been taken from Bonwick (pp. 178, 194, &c.) and a similar statement is made by Sir John Evans (The Ancient Stone Implements, 2nd Ed., 1897, p. 468) likewise on Bonwick's authority, who has obtained it from A. H. Davis, who is a Queensland writer, and wrote nothing about the Tasmanians. Backhouse writes (p. 104): "One day we noticed a woman arranging several stones that were flat, oval, and about two inches wide, and marked in various directions with black and red lines. These we learned represented absent friends, and one larger than the rest, a corpulent woman on Flinders Island, known as Mother Brown." Out of this statement, Bonwick evolves (p. 193) the possibility that "The Tasmanian was communing with the spirits of her friends lost in the Black War."

Lloyd gives (pp. 254-256) a sermon which was written down by a converted native in English in 1838, and preserved by Robinson. There is nothing of any note in this production.

Government.

According to Dove (I. p. 253): "Instead of an elective or hereditary chieftancy, the place of command was yielded up to the bully of the tribe." This statement is confirmed by Backhouse (p. 105), who says: "The chiefs among these tribes are merely heads of families of extra-

ordinary prowess;" and also by Davies (p. 418), who tells us that, "Each tribe, or portion of a tribe, is under a chief, who does not appear to be hereditary, but to obtain his rank from his daring in war." Breton (p. 349) and Dixon (p. 22) both state that each tribe had its own chief or leader; but it is evident that their position can have had but little, if any, dignity or authority attached to it, for La Billardiere observes (II. p. 61): that "during the whole of the time we spent with them, nothing appeared to indicate that they had any chiefs. Each family . . . seemed to us to live in perfect independence." Peron authoritively remarks (p. 448), that "the aborigines were without any chiefs, properly so called, without laws, or any form of regular government." We have, on the other hand, the opinion of Lieut. Jeffreys, who considered the statement that the Tasmanians were without any chiefs to be an erroneous one; and thought they had persons to whom they paid a kind of homage and obedience. He quotes (pp. 130-131), in support of this view, the following incident: "Some time ago a number of bushrangers took it into their heads to run away with a Government boat; being driven on shore, . . . they soon fell in with a number of natives. A person of the name of Howe had the command of the bushrangers; and one of the natives, perceiving by his gestures, and the conduct of the rest of the men, that Howe maintained a sort of authority over his fellows, stepped forward a little from his companions, and showed a disposition to have some personal intercourse with him, refusing at the same time to hold any conversation with the others. . . . Howe ordered his men to go and drag the boat up . . . The native, seeing this, beckoned to his men also to go and assist Howe's men, . . . but held Howe himself by the collar, intimating that they should neither of them suffer their dignity to be lessened by themselves rendering the men any assistance in so servile a piece of labour. This anecdote sufficiently proves that the native tribes of V. D. Land do, in fact, observe a degree of obedience to those whom they considered to be their chiefs or heads." Such an anecdote from such a source requires corroboration. West observes (p. 81) that their chiefs were merely heads of families, . . . and were thought to possess very trifling and uncertain control. He adds: "Little is known of their policy and probably there was but little to be known:" while Robinson, the special friend of the aborigines, was only "of the opinion that they were divided into various tribes under chiefs occupying particular districts" (Col. and Slav., p. 10); but he has left us no further definite information as to the amount of authority and influence possessed by these leaders. Walker (MS. Jour.) observes "A sort of Patriarchal authority under certain limitations has been exercised by the chiefs of the respective tribes; but they have been far from exacting an implicit obedience to their commands, and in many respects it appears to have been little more than nominal." This, apparently probable, entire absence of any form of government among the Tasmanian tribes increased the difficulties attending upon the establishment of friendly relations between them and the English, to no inconsiderable degree; thus in the Minutes of Exec. Counc. p. 11, we find it stated that, "The independence of the several tribes one of another would make a separate communication with each necessary. . . . And, after all, . . . so totally do they appear to be without government

amongst themselves, that the Council much doubt if any reliance could be placed upon any negotiation which might be entered into with those who appear to be their chiefs, or with any tribe collectively." And again on p. 64, this same difficulty is referred to in similar terms, making it evident that these so-called "chiefs" possessed but the minimum amount of recognized authority among the tribes to which they belonged. We have no direct evidence to show that they were ever in the habit of meeting in council, to discuss matters concerning the tribes. The boundaries of various hunting-grounds belonging to each tribe were respected, and, as we shall see,* trespass was equal to a declaration of war; but being an entirely nomadic race, "they had no permanent villages, and, accordingly, no individual property in land" (West, p. 20).

The settlement of personal quarrels was effected by a primitive, but striking, description of duel. "If an offence be committed against the tribe, the delinquent has to stand while a certain number of spears are, at the same time, thrown at him; these, from the unerring aim with which they are thrown, he can seldom altogether avoid; although from the quickness of his sight, he will frequently escape unhurt; he moves not from his place, avoiding the spears merely by the contortions of his body." (Davies, p. 419). The Tasmanians varied this form of punishment by another, which closely resembled that of the pillory, Davies informing us, that their custom was, "to place the offender upon the low branch of a tree, point at and jeer at him."

Two men of the Western or Port Dalrymple tribe exhibited before Backhouse and Walker "the manner in which quarrels are decided amongst them; or it may be described as the mode of giving vent to those feelings of irritation which, among Englishmen, would terminate in a pugilistic encounter. The parties approach one another face to face, and folding their arms across their breasts, shake their heads (which occasionally come in contact) in each others faces, uttering at the same time the most vociferous and angry expressions, until one or the other of them is exhausted, or his feelings of anger subside. This custom is called by them 'Growling,' and from the specimen afforded us by the Western lads, will not probably issue in anything worse than a bloody lip or nose'" (Walker, p. 101). "At Flinders Island on one occasion one of the men differed with his wife, because she had broken a bottle, or some other article which he highly prized. Instead of showing his displeasure by taking a stick and retaliating on the offender, he arose and cut deliberately the feet of seven women who happened to be lying near him asleep, but offered no kind of violence to his wife. After this burst of rage, his anger was appeased and they became reconciled. The aborigines on occasions of this sort, do not generally shew a disposition to retaliate on the person who thus wreaks his vengeance on them; they rather endeavour to get out of the way. This circumstance, however, came to the Commandant's ears, and he thought proper to notice it, and inflict some punishment on the man who thus injured so many innocent women. He caused him to be brought before him, and made him to understand that he was much displeased; and as the women through his misconduct,

*See Chapter on War.

were unable to bring their quantum of water from the well, the offender was required to bring all the water himself. Without saying a word or making the least difficulty, the man set about his task, which he soon completed, and there the whole affair ended. A quarrel originating in one of their superstitious customs fell out thus: A married woman had selected a certain tree, according to their practice when in the bush, which tree, in such case, is considered the representative of the person who makes choice of it, and is regarded as their inviolable property, at all times to be held sacred. Through some accident this tree, which had been selected by Roomtyenna, was pulled down or mutilated by a party of her countrymen, which she so violently resented that, snatching up a fire-brand, she ran in amongst them and dealt her blows very freely around. Her husband, who was of the party, at length struck her on the head and drew blood; on which Roomtyenna desisted, but was greatly displeased, as may be supposed, with her consort. When he saw that she bled, he was apparently as disconcerted as she was, and would have gladly made it up, for they are a remarkably affectionate couple, and in most things shew a more than ordinary degree of intelligence; but it was some time before Jackey (Trygoomypoonaneh) could regain the smiles of his wife, who for the rest of the day was quite in a pet, though he certainly evinced much sorrow at the event" (Walker, pp. 102-103). Backhouse (p. 103) mentions that to seize a stick, and brandish it about, "is common under circumstances of rage among this people."

Beyond this, however, we know nothing concerning either the nature of the offences, considered as such by the aborigines, or of the punishments which they inflicted for the same.

Customs.

No very remarkable customs are recorded as having prevailed among the Tasmanians. We are told by Peron (p. 221), that kissing and embracing were seemingly unknown to them as salutations, for having thus saluted one of the natives, Peron adds: "From the air of indifference with which he received this proof of our interest, it was easy to judge it had no meaning for him;" while in another place (p. 282) he says: "I must not omit to mention an interesting discovery I then made [in an interview with fourteen aborigines]; it was, that they had no idea of the action of embracing." He then proceeds to describe how he endeavoured to make them understand by practical demonstrations, but that their only response was *Nidego* (I do not know), leading him to believe that the custom of embracing was unknown to these people. He adds: "I must, however, guard myself from stating this to be a positive fact, only adding here that I have never seen a savage, either in V. D. Land or New Holland, embrace [? kiss] one of their own, or one of the opposite sex." According to La Billardiere (II. p. 33), the action of hand-shaking was not unfamiliar to them, judging from the following incident which he has recorded. A party of natives having been met with, "I hesitated not," he says, "to go up to the oldest, who accepted . . . a piece of biscuit. . . . I then held out my hand to him as a sign of friendship, and had the pleasure to perceive, that

he comprehended my meaning very well: he gave me his, inclining himself a little, and raising at the same time his left foot, which he carried backward in proportion as he bent his body forward." The indifference, and possibly dislike, of the Tasmanians, to kissing, is amusingly illustrated in the following anecdote narrated by West (p. 89): "A little boy, captured by a surveyor in 1828, . . . on entering a room where a young lady was seated, was told to kiss her; after long hesitation, he went up to her, laid his fingers gently on her cheek, then kissed them, and ran out!" While they appear to have been demonstrative in their reception of friends, strangers were treated with indifference. Thus Backhouse (p. 81) says: "A considerable number of the aborigines were upon the beach when we landed . . . but they took no notice of us until requested to do so by W. J. Darling; they then shook hands with us very affably. It does not accord with their ideas of proper manners to appear to notice strangers, or be surprised at any novelty." On a subsequent occasion, however, Backhouse (p. 180) tells us, that "On approaching this place, we were discovered by some women . . . they now recognized us as old acquaintances, and gave us a clamorous greeting . . . with such a noise as, had we not known that it was the expression of friendship on the part of the people, would have been truly appalling." Peron also describes a friendly greeting on the part of some aborigines whom he had previously met. He states (pp. 225-226) that: "As soon as they saw us they raised great shouts of joy, and doubled their pace in order to rejoin us. . . . The old man taking Freycinet, made the sign for us to follow, and conducted us to the miserable cabin we had just left. The fire was lighted in an instant; and after having repeated several times *médi*, *médi* (sit down), which we did, the savages squatted on their heels," etc., etc.

The Tasmanians, like some other savage races, were in the habit of abandoning the sick and infirm; Widowson informing us (p. 191), that "those who are aged or diseased, are left in hollow trees, or under the ledges of rocks, to pine and die. Backhouse confirms this (p. 84), and further tells us that, "when any of these people fall sick in their native state, so as to be unable to accompany the others in their daily removals, they are furnished with . . . food . . . and a bundle of the leaves of *Mesembryanthemum equilaterale*, . . . which the natives use as a purgative; and they are left to perish, unless they recover in time to follow the others." This custom was but the necessary result of their wandering life; for as West points out (p. 90), "their tribes could neither convey them, nor wait for their recovery." He adds, that "this custom was modified by circumstances, and sometimes by the relatives of the sufferer."

Tabu.

We know of three forms of tabu, as practised among the Tasmanian aborigines. These were the absolute exclusion from conversation of the names of all deceased, or even absent, relatives and friends; the avoidance of their burial-places; and abstinence from certain kinds of food, such as the wallaby and scaled fish.

Milligan (Papers, Roy. Soc. Tas. III. p. 281) says: "It was a settled custom in every tribe, upon the death of any individual, most scrupulously to abstain ever after from mentioning the name of the deceased—a rule, the infraction of which would, they considered, be followed by some dire calamities: they therefore used great circumlocution in referring to a dead person, so as to avoid pronunciation of the name—if, for instance, William and Mary, man and wife, were both deceased, and Lucy, the deceased sister of William, had been married to Isaac, also dead, whose son Jemmy still survived, and they wished to speak of Mary, they would say, 'the wife of the brother of Jemmy's father's wife,' and so on." Calder (J.A.I.) observes that "they never spoke of the dead, nor ever again mentioned their names." Braim likewise states (II. p. 267), "Nothing could offend an aborigine so much as to speak of, or inquire about, his dead friends or relations." We have further the testimony of Dove (I. pp. 253-254), who, after referring to this curious "fear of pronouncing the name by which a deceased friend was known, as if his shade might be thus offended," goes on to say: "Nothing is more offensive to them than a departure from the rule which they have prescribed to themselves on this point, by the white people with whom they may be drawn into converse. To introduce, for any purpose whatever, the name of any one of their deceased relatives, calls up at once a frown of horror and indignation" It would appear from the following incident, recorded by Backhouse (p. 93), that this strange avoidance of the pronunciation of names extended to those of the living absent, as well as the dead; for he tells us that, "When on the island one of the women threw some sticks at J. Thornloe, on his mentioning her son, who is at school at Newtown. The mention of an absent relative is considered offensive by them, and especially if deceased." We are also told by Walker (p. 108): Great dislike is shown to allusions to the absent, whether the separation be caused by difference of situation or death. If the name of the individual who is merely absent by distance be mentioned, it is customary with them, when with Europeans, to signify their dissatisfaction by signs, as if they considered it unpropitious." But, judging from analagous customs amongst other races, it is not probable that the tabu on mentioning the name of one deceased is due to "delicacy to the feelings of the survivors" (Bonwick, p. 97). What particular fear or superstition was involved in this practice we have no evidence to show.

With regard to their dread of passing by burial-places, we have it on the authority of Braim (II, p. 267) that: "Whenever they approached places where any of their countrymen had been deposited, they would on all future occasions avoid coming near such spots, and would rather go miles round than pass close to them."

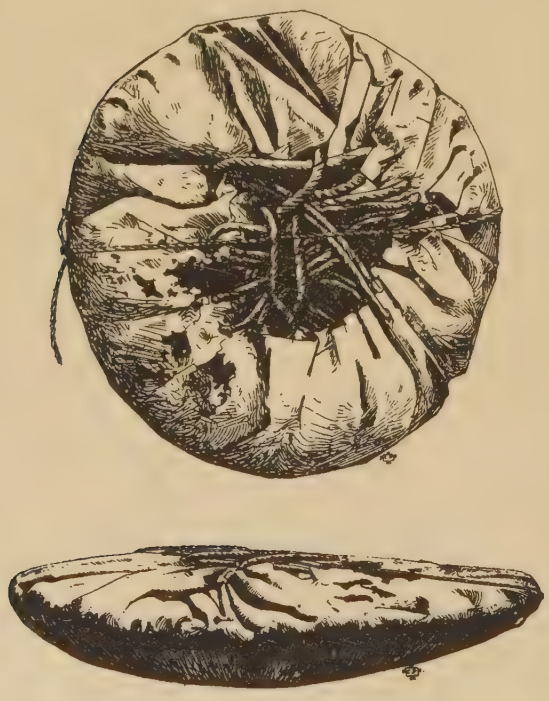
Concerning their rejection of certain kinds of food, Davies (p. 414) states, that "Some tribes, or portions of tribes, will not eat the female wallaby, others will not eat the male: to what superstition this is attributable, I am ignorant. Others will not eat scaled fish; and it appeared to me, when at Flinders Island, that the western natives would not eat the smooth-shelled *haliotis*, though the easterns did." Backhouse, whom Davies was perhaps quoting (p. 171) also informs us

that some of the natives only eat the male wallaby, others only the female; and adds: "We were unable to learn the reason of this; but they so strictly adhere to the practice, that, it is said, hunger will not drive them to deviate from it." His companion, G. W. Walker repeats (p. 110) his statements and adds: "The morning we arrived at Pea-Jacket, a wallaby was taken by Tommy, at a time when meat was by no means plentiful; he however gave the whole of it away, nor could I induce him to taste it. It was a male, and the only answer I could get from him was, he never eat the male of that animal. The rest of the party partook of it." We further learn from Calder (J.A.I., 1873) that no fish, except shell-fish, "would any native of Tasmania ever touch; whether it was from natural aversion or superstition, is not known; but scale-fish of any kind" was an abomination to the entire race. This tabu of male and female wallaby, as the case may be, may probably be akin to similar tabu practised by other totemistic uncivilized races; but with regard to the Tasmanians, we do not appear to have any indications of totemism.

Medicine.

We have very little information under this heading. According to Calder, Robinson says: " . . . The savage of Tasmania was more than ordinarily liable to attacks (of epidemic disease), which . . . he knew no remedy for, and sought only to relieve his pain by . . . the excessive laceration of his body with flint [*sic*], or glass if he could get it, which, by producing weakness, made death only the more speedy and certain. I quite believe that the original cause of their decay lay in their own imprudence generating fatal catarrhal complaints, from which . . . by proper remedial measures, resorted to early, (they) would have recovered. These imprudences were . . . practised only by a few tribes inhabiting the settled districts, but the consequences, which are epidemic, infected all before long" (J.A.I. p. 15). Robinson also relates of a sick woman who was afflicted, according to her husband, with sick head, breast, belly:—"On each of these parts incisions had been made with a piece of glass bottle. The forehead was much lacerated, the blood streaming down her face. Her whole frame was wasted; she had a ghastly appearance" (Calder, J.A.I. p. 16). La Billardière remarks (II. ch. x. p. 57): "One of the savages has several marks of very recent burns on his head. Perhaps they employ the actual cautery in many diseases." Holman says much the same (IV. ch. xii. p. 405): "Bleeding by scarification is a mode of treatment in general use among them, in cases of sickness." G. W. Walker often told his son that the natives used to make cuts on their bodies, with a piece of glass "to let the pain out." "Truganina, finding her husband in much pain, from a swollen thigh, made six incisions, which produced much sloughing, and cured him in nine days. Tight bandages, kept wet, relieved pain in the head and stomach," (Bonwick, p. 89.) West records (II. p. 90) that "they suffered from several diseases which were often fatal. Rheumatism and inflammation were cured by incisions; the loathsome eruption, called the native leprosy,

they relieved by wallowing in ashes: the catarrh was very destructive in certain seasons. . . . Their surgery was simple: they cut gashes with crystal." Dove's evidence is similar (pp. 252-3). Backhouse, noticing that the inhabitants of the west coast did not mark their bodies with same regularity as those on the east, considered that the scars upon those on the west coast appeared to have proceeded from irregular surgical cuts, and were principally upon the chest" (p. 105). They treated a snake bite by boring the wound with a charred peg: stuffed it with fur, and then singed off the surplus to the level of the skin" (West, II. p. 90). "The aborigines . . . often carried about with them one or other of the bones of the deceased [friend or relation] as a charm against adversity. Bones of the leg, arm, foot, and hand, the lower jaw, and even the skull, have in this way, and for this purpose, been found suspended round the necks of individuals amongst them" (Milligan, Beacon, p. 30). Walker (p. 98) also relates the application of the bones of deceased relatives, for the purpose of easing the pain of the part applied to; and in his MS. Journal he states that "Rōōmĕtitȳmȳ-ēnnă, the wife of a chief, carries constantly, on her bosom, the skull of an infant. They connect some superstitious notions with the practice, evidently regarding it in the light of a charm." "The aborigines use charms, and they wear the dead bones of their friends slung round their necks as such. Those that I have seen have been most commonly the jaw-bone, or the bone of the thigh; as also the skulls of children, the latter wrapped up in a skin. These bones are worn by people in perfect health, most probably as mementos of deceased relations; but if so, they lend them to others of their own tribe when ill, who wear them as charms round their necks" (Davies, p. 416-417). When being conveyed to Flinders Island, "Mr. Batman, commanding the colonial brig 'Tamar,' describes them as reconciled to their fate, though during the whole passage they sat on the vessel's bulwark, shaking little bags of human bones, apparently as a charm against the danger to which they



TASMANIAN SKIN BAG, TOP AND SIDE VIEW, SUPPOSED TO CONTAIN ASHES OF HUMAN BONES. THE FLAT APPEARANCE IS PROBABLY DUE TO PACKING. DIA. 7½ INCHES.—BRIT. MUS.

felt exposed'" (Stokes, Vol. II., p. 466). Dove also refers (pp. 252-253) to their "anxiety to possess themselves of a bone from the skull or the arms of their deceased relatives, which, sewed up in a piece of skin, they wear round their necks, confessedly as a charm against sickness or premature death." According to Robinson, quoted by Bonwick (p. 10) Manalagana had the jawbone of a friend covered over with native string, and hung upon his chest." In the British Museum picture of Wooreddy by B. Dutureau, the jaw-bone is hanging by the condyles. A story is told of a child, belonging to the Oyster Bay tribe of Eastern Tasmania, being buried in a blanket provided by a kind-hearted settler. The tomb was observed next day to have been disturbed, and, upon investigation, the head was found to be missing. In two days' time the skull of the little one was seen upon the broad chest of a native (Bonwick p. 179). He adds the following without quoting his authority. "It was not only by the application of the bone to the seat of pain, but scrapings from it were especially valuable; even the water in which the sacred relic had been steeped had charming properties." Barnard Davis says these charms were suspended by "fine native cords" (Osteology, p. 9). Backhouse, while considering them worn as tokens of affection, also found them used as charms, for he relates: "A man who had a head-ache to-day had three leg bones fixed on his head, in the form of a triangle, for a charm" (ch. vii. p. 84).

"When any of these people fall sick, in their native state, so as to be unable to accompany the others in their daily removals, they are furnished with a supply of such food as the party happens to have, and a bundle of leaves of *Mesembryanthemum equilaterale*—a plant known in the colony by the name of Pig-faces,—which the natives use as a purgative, and they are left to perish, unless they recover in time to follow the others" (Backhouse, p. 84). "When a woman was taken in labour, the tribe did not wait for her, but left her behind with another woman, and afterwards followed as she best could" (Davies, p. 412). The office of watching over the sick and dying was left to the women (Dove, p. 252). According to Dove, (p. 252): "No one presumed to be more qualified than another to suggest or administer a cure," but West says (II. p. 90), "There were some who practised more than others, and therefore called doctors by the English." From Backhouse we have the following accounts: "An eruptive disease prevailed among the aborigines at this period: it was attended with fever for about four days, and was supposed to have arisen from feeding too freely from young mutton-birds. One of the men suffering under it, and covered with sores as large as a shilling, lay by a fire, and was literally wallowing in ashes, having covered himself with them from head to foot. This, we are informed, was one of their common remedies" (p. 90). He also mentions (p. 103) meeting a woman who was the last of the tribe, and "on inquiring what killed them all, an aged man, one of their doctors, replied, 'The devil.' I desired to know how he managed. The women began to cough violently, to show me how they were affected. The old doctor is affected with fits of spasmodic contraction of the muscles of one breast, which he attributes, as they do all other diseases, to the devil; and he is cunning enough to avail himself of the singular effect produced upon him by this malady, to impose

upon his country people, under the idea of Satanic inspiration. The doctor had his instruments lying by him, consisting of pieces of broken glass; with these he cuts deep gashes in any part affected with pain.'" And Backhouse ends up this subject with: "Lately one of the women died. The men formed a pile of logs, and at sunset, placed the body of the woman upon it. They then placed their sick people around it, at a short distance. On A. Cottrell inquiring the reason of this, they told him that the dead woman would come in the night and take the devil out of them" (p. 105).

According to Bonwick (p. 89): "A bath in salt water was the prescription for cutaneous affections. Drinking plentifully of cold water, and then lying by a fire, acted as a wet sheet for promoting perspiration. Alum was an important article in their pharmacopœia. Shampooing, especially with the utterance of favourite charms, was held efficacious in various disorders. Cold water was sprinkled on the body in cases of fevers. A decoction of certain leaves was applied to alleviate acute pain. Ashes were used for syphilitic sores, and the oil of the mutton-bird for rheumatism. Blood was staunched in severe wounds with clay and leaves, while women constantly poured water over the part. Leaves of the Ziera (Stink-wood) worn round the head relieved pain. Magnetism, in gentle friction of the limbs, was applied, and passes used. The urine of females was a specific. . . . Soft whisperings of magical words reached the ear of the believing invalid. The blood of another was often employed as a healing draught." The student must ascertain for himself the correctness of the use of these specifics not mentioned by other writers.

CHAPTER IV.—War.

KELLY, in his boat expedition round Tasmania in 1815-16, was at Recherche Bay prevented from landing by a large body of natives giving his party a tremendous volley of stones and spears (p. 6). At Cape Grim he writes (p. 9): "We had just lighted a fire, when we perceived a large body of natives, at least fifty in number, standing on the edge of the bush, about fifty yards from us. They were all armed with spears and waddies. We immediately brought the arms from the boat, and put ourselves into a state of defence. They began to advance slowly towards us near the fire. We held up our pieces, and made signs to them not to come any closer. They held up their spears in return, accompanying their movements with loud laughing. They jeered at us, as if they thought we were afraid of their formidable band. We thought it desirable to retreat to the boat, when suddenly they laid down their weapons in the edge of the bush, and each holding up both hands as if they did not mean any mischief, at the same time making signs to us to lay down our arms, which we did to satisfy them; for if we had retreated quickly to the boat, it was probable they would have killed every one of us before we could have got out of range of their spears. The natives then began to come to us, one by one, holding up their hands to shew they had no weapons, but we kept a good look-out that they had no spears between their toes, as on a former occasion. They had none. There were twenty-two came to the fire. We made signs to them that no more should be allowed to come. Upon that being understood, two others came from the bush together. One of them seemed to be a chief, a stout, good looking man, about six feet high, and apparently thirty years of age; the other an old man, about six feet seven inches high, with scarcely a bit of flesh on his bones. When the chief came, he ordered them all to sit down on the ground, which they did, and formed a sort of circle round the fire. The chief ordered the old man to dance and sing, as if to amuse us, which he did, making ugly faces, and putting himself into most singular attitudes. While the old man was engaged in his dancing and singing, we found it was only to divert our attention from what the chief and his men were doing. He ordered them to gather pebble-stones about the size of hen's eggs, and put them between their legs as they sat, for the purpose, as we apprehended, of making an attack. Our men began to get alarmed, expecting some mischief would be done. We planned it that we would give them a few swans, and get off as well as we could. Briggs brought two swans from the boat, one under each arm. When the chief saw them he rushed at Briggs to take the swans from him, but did not succeed. He then

ordered his men to give us a volley of stones, which they did, he giving the time in most beautiful order, swinging his arms three times, and at each swing calling "Yah! yah! yah!" and a severe volley it was. I had a large pair of duelling pistols in my pocket, loaded with two balls each, and seeing there was no alternative I fired amongst them, which dispersed them; the other I fired after them as they ran away. Two of them dragged Briggs along the ground a little distance to get the swans from him, but were not successful. The chief and his men ran into the bush, and were quickly out of sight. On looking round after they had all scampered we found the six feet seven inches gentleman lying on his back on the ground. We thought, of course, he was dead, but on turning him over to examine his wounds, found he had not a blemish on him. His pulse was going at 130. It must have been the reports of the pistols which frightened him. We set him on his feet to see if he could walk; he opened his eyes and trembled very much. We led him a few feet towards the bush; he stood up straight, looked round him, and took one jump towards the scrub—the next leap he was out of sight. As soon as he was lost to our view, the hills around echoed with shouts of joy from the voices of men, women, and children. We measured the first jump the old man took, it was exactly eleven feet; but the second must have been more, for they were more like the jumps of a kangaroo than a man. We found several marks of blood on the stones in the direction that the natives ran away when the pistols were fired. Some of them were most probably wounded. We then got into our boat. Just as we were pulling away, we received a large volley of stones and spears from the natives. One spear went through the side of the boat, but luckily no one was hurt. We landed on a small rock, covered with birds. They were laying, and we got six buckets full of eggs—a good supply. This seemed to offend the natives, as a number of women came down on a point of rocks and abused us very much for taking their eggs."

It is very remarkable that the Tasmanians, who developed in their last struggle for life and liberty such remarkable warlike powers, should originally have been armed only with the very crudest weapons. We are distinctly told that these people had neither throwing-sticks (wommeras) nor boomerangs (Jeffreys, p. 126; Breton, p. 355; Davies, 419; Wentworth, p. 115). According to Marion (p. 28): "The men were all armed with pointed sticks, and some stones which appeared to us to have cutting edges, similar to the iron one of hatchets," while Calder (J.A.I. p. 21) says: "When his [the Tasmanian's] other weapons failed him, he fought with stones, and even with these was a very formidable opponent." One authority (Meredith, Papers Roy. Soc., Tasm., Aug., 1873) says they had no shields. But Thirkell (*ibid.*) says, "They used a shield made of a piece of flat wood." The shield would probably have been introduced by the Sydney aborigines in later times. Their weapons were thus limited to the spear, waddy, and stones.

La Billardière (I. ch. v. p. 233) speaks of javelins sixteen or eighteen feet in length, and says of them (II. ch. x. p. 25), "This weapon was no more than a very straight long stick, which they had not taken the pains to smooth, but which was pointed at one end." Melville describes

the spear as "a straight stick, varying in length from five to eight feet, usually made of curri-john, or the tea tree, with the bark scraped off and pointed at the thickest end" (p. 347). Widowson (p. 190) describes it as "about twelve feet long, and as thick as the little finger of a man: the tea tree supplies them with this matchless weapon; they harden one end, which is very sharply pointed, by burning and filing it with a flint prepared for the purpose."

Furneaux (Cook, Second Voy. Bk. I. ch. vii.) thought the spear was made sharp by means of a shell or stone. Mortimer (p. 20) says, "Their only weapon seems to be a rude spear, or lance, which is cut or scraped to a point at one end, but Calder (J.A.I., p. 21) says, "The spear was pointed at both ends, and ten feet long or more." Henderson describes the weapon as follows (Bk. II. pp. 150-151): "Their principal weapon is the spear, which is commonly six feet in length, and about the thickness of a man's finger. Straight boughs of several descriptions of shrubs are selected for the purpose of preparing them; and these, after being dried to hardness over a fire and carefully pointed, require but little strength in order to inflict a very severe wound." According to Davies (p. 419) the spear was made of the wood of *leptospermum* or *melaleuca*, hard heavy woods. In the Report Roy. Soc., V. D. Land for 1852, p. 325, there is the following statement: "Milligan presented a waddie and six hunting spears of the aborigines of Tasmania, measuring between ten and fifteen feet in length, and made of a tall straight-grained *Leptospermum*,* 'tea tree,' of the colony.'" Backhouse states (p. 172): "In dressing their spears they [the aborigines] use a sharp flint or knife; in using the latter for this purpose, they hold it by the end of the blade. They straighten their spears till they balance as accurately as a well-prepared fishing rod, performing this operation with their teeth." J. Scott (Papers Roy. Soc., Tasm. July, 1873) also says: "The ends of the spears were hardened by being a short time in the fire." Thirkell speaks of the spears being jagged at the sharp end (Papers Roy. Soc. Tasm. Aug., 1873), and in reference to this statement we find (*ibid.*), "In the eastern districts, with which Meredith was familiar, the blacks never jagged their spears, nor did they make use of a shield. The jagged spears and shields would therefore appear to have been used more particularly by the northern tribes, which were specially referred to by Thirkell."† The only reference to a poisoned spear is by Melville (p. 109), who, in the course of a fight, refers to a heavy barbed spear thirteen feet in length, "fatally poisoned by plunging it into some decomposed carcase." Calder (J.A.I.) quotes the following from an official letter from W. B. Walker: "At their places of rendezvous, the natives keep a large stock of spears and waddies. The spears are carefully tied to straight trees with their points at some distance from the ground." Bonwick says the spears were made of she-oak and smoothed with flint and glass (p. 42). They cannot, however, be made of she-oak, as this wood does not grow long and straight enough, and there is no flint in Tasmania; the glass may have been used in later years. Lyne has informed J. B. Walker that "the

* Bunce says (pp. 23-24) it was *L. lanigerum*.

† It is quite possible jagged spears may have been introduced from Australia.

spears were ten or twelve feet long and made of tea tree *leptospermum* or *melaleuca*. After the bush has been burnt the tea tree grows up in long straight shoots. It was these that were used for spears. The green wood was held over, or passed through, the fire to soften and supple it. It was then straightened and scraped; sharpened at the end and the point hardened in the fire." It is said that in straightening their spears the natives used their teeth as a vice to hold them. On the borders of creeks the tea tree grows in dense scrubs, very tall and straight and yet slender enough for spears; the wood is very tough, hard and heavy. In the Museum at Hobart there are ten spears, all apparently of tea tree (*melaleuca*), measuring from ten to fourteen feet in length. They are carefully scraped smooth, and scraped to a rather blunt point. Most taper rapidly from the middle to the hinder end, which is often not thicker that the thin end of a riding whip. This confirms Mr. Lyne's statement that they were made of the young shoots of tea tree, growing up after a bush fire. The shortest is ten feet long; diameter at thickest part, three quarters of an inch, tapering to one quarter of an inch. The thickest, eleven feet eleven inches long. Thickest part (twenty inches from point), three inches in circumference. In the middle, two and a quarter inches in circumference. From the middle it tapers rapidly, and two inches from the hinder end is only half an inch in circumference. G. Raynor, a very old resident, writes me that they made their spears of the tea tree shoots. "They would select the finest and straightest of them, pull them up and burn off the roots, they would place the thick end on the fire again till it was slightly burned, and then they would rub off the burnt part with a rough sandstone; they would repeat that till they made a sharp point, the fire of course would make the point very hard; and by working the spear through a crevice in a sandstone rock all roughness would be removed, and by rubbing it with a little grease it would shine as if newly varnished."

Their other weapon, "the waddy, was a short piece of wood, reduced and notched towards the grasp and slightly rounded at the point" (West, p. 84). Henderson speaks of it as about two feet long and "this they are in the habit of employing for the purpose of despatching a wounded victim" (Bk. II. p. 151). Thirkell says it is "about two feet six inches long," while Backhouse speaks of it (p. 90) as a short "stick about an inch in thickness, brought suddenly to a conical point at each end, and at one end a little roughened, to keep it from slipping out of the hand. This, they throw with a rotatory motion and with great precision." "The waddy was made of the *leptospermum* and *melaleuca*, the hard, heavy woods used for making spears" (Davies, p. 419); and, according to Hull (Proc. Roy. Soc., V. D. Land, vol. i. p. 156), "The young wood of *Pittosporum bicolor* was formerly in high estimation among the aborigines of Tasmania, on account of its combined qualities of density, hardness, and tenacity, as the most suitable material of which to make their warlike implement the waddy." Bligh (p. 51) speaks of the natives being armed with a "small stick. two or three feet long," which was probably a waddy. Breton (p. 356), Melville (p. 348), and the V. D. Land Annual, 1834 (p. 78) also mention the waddy. Lyne told J. B. Walker that the waddy was about thirty inches long, about one and three quarters thick at

the heavy end and tapering to one and a quarter inches. The heavy end was sometimes knobbed. It was made of waddy wood *pittosporum bicolor*; native box, *bursaria spinosa*; and perhaps also of he-oak, *casuarina suberosa*. In the Hobart museum there are two waddies apparently of *melaleuca*, but doubtful. The larger one is two feet one inch in length. Thickest part three and a quarter inches in circumference; tapering to three inches just above the roughened part. The other is one foot ten and three quarter inches long. They are scraped smooth, except three inches at thinner end, which is hacked rough.

According to Mortimer (p. 20), who met some natives on an expedition, "Mr. Cox made signs to one of them to throw his spear, which he did, to a considerable distance, and with a good deal of force; but I cannot conceive them to be a dangerous weapon." But, as we shall see, Mortimer is the only writer who doubted the effectiveness of the Tasmanians' weapons, although Wentworth does say of their spears (p. 116): "In using them they grasp the centre; but they neither throw them so far nor so dexterously as the natives of the parent colony" [New South Wales]. Mrs. Prinsep in her letters, has the following statement (p. 80): "You will not wonder at our anxiety to avoid a *recontre* with them and their formidable spears; a weapon they wield with deadly effect. We had seen six or seven kept as prisoners in Hobarton . . . They threw the spear for our amusement. This is merely a slender stick, nine or ten feet long, sharpened at the heaviest end; they poise it for a few seconds in the hand, till it almost spins, by which means the spear flies with great velocity to the distance of sixty yards, and with unerring aim." Dixon (II. p. 23) speaks of the personal agility and dexterity of the natives in wielding their weapons; and Jeffrey says (p. 126): "They discharge the spear itself from their hands and are excellent marksmen." Regarding the distance to which they could throw their lances, Lloyd says (p. 45): "Forty yards was the extreme range of correct aim, with either spear or waddie, by the blacks of Tasmania." Breton (p. 353) says: "That they throw the spear by the hand alone, and yet will strike a small object at a distance of from forty to fifty yards," and of the waddy, it is "a formidable instrument, as it is sent with almost unerring aim, and with such force that any person struck by it would receive a dangerous contusion or even a severe wound. It can be thrown with ease forty yards, and in its progress through the air goes horizontally, describing the same kind of circular motion that the boomerang does, with the like whirring noise" (*ibid.*). Of the spear Calder says (J. A. I. p. 21): It "was thrown from the hand only, with great force and precision, having a range of, I believe, about sixty or seventy yards," and of the waddy, "It was held by the thinner end and was used either as a club or missile. Used for the latter purpose, it was hurled with awful force and certain aim." According to the anonymous author in the V. D. Annual (1834, p. 78): "They are so extremely dexterous in the use of the spear; as seldom to miss a mark, even at a considerable distance; and in managing their waddies also, they display great skill and prowess," while Melville (pp. 347-9) speaks as follows: "They were extremely dexterous in the use of the spear; in throwing these to a considerable distance, or in using them when spearing fish in the water,

they seldom missed the object aimed at," and of their waddies: "These they would throw with considerable force and extraordinary dexterity." "In throwing the spear they are very expert" (Widowson, p. 190). "A shower of their spears, which they send through the air with a quivering motion, would be terribly destructive" (Backhouse, p. 172). Meredith, in describing the murder of one of his father's stockmen, named Gay, by the blacks, says: "About four hundred yards from the hut was a creek, in which the body of Gay was found, covered over with sticks; on being drawn out, many spear wounds were discovered, and one spear remained in one of the feet, having been driven through his thick boot-sole into the foot; but for this one spear, he might probably have escaped, being a very swift runner, and this fatal weapon must have struck him when flying at full speed from his murderers" (Home in Tasmania, p. 204). Ross mentions (p. 151), that on one occasion one of the stock-keepers was pursued by a party of natives, who "struck him as he ran with five or six spears," three of which "had struck him in the back," and "one especially had penetrated his loins several inches." When Peletega, a chief, was confined in Hobart Gaol, in the year 1830, "he took up an old broom stick, whilst standing at a distance of about twelve yards, threw it in the manner of casting a spear, right through a small hole, although the aperture was scarcely half an inch larger than the stick that passed through it. At another time, taking up a small bit of lath, which some gentlemen trying to throw could not cast half the distance, he struck it directly through and through the middle of a hat, set up thirty yards off" (Parker, p. 34).

As we have seen above stones were used as weapons, and Kelly, on more than one occasion, mentions the showers of stones with which the aborigines were wont to attack their enemies. As we shall see directly, Marion's party was attacked by a shower of stones. G. Raynor writes me that the waddy, the spear, and "a round stone about two inches in diameter, formed their weapons of war and chase." To throw stones at any one was also an evident sign of displeasure (Walker, p. 110).

Of their inter-tribal wars, and the causes thereof, we have necessarily only the meagrest accounts. The V. D. Land Annual (1834, p. 80) says; "They were perpetually engaged in conflicts between rival tribes, and we are told that these were frequently attended by fatal issues. . . . Some of these tribes are infinitely more savage . . . than others, and more skilled in the arts of war," and Milligan (Beacon, p. 26), "The numerous tribes of which the population of the island consisted were constantly at war with one another." Davies reports similarly (p. 419): "Each tribe occupied certain tracts of country, but they were constantly invading and at war with each other." "The natives far to the southward and westward take part with the natives in the interior; those on the northern and eastern coasts do not take part with the tribes in the interior" (Kelly, p. 51). According to G. Robertson (Col. and Slav., pp. 47-48), many of the Oyster Bay mob have been killed by the Port Dalrymple natives. The Oyster Bay and Big River tribes were hostile to the northern natives." Of the cause of these wars we have not far to look, the chief cause being probably

the pressing presence of the Colonists, as Melville (p. 349) states: "Ever after the arrival of the English, they were at war with each other—tribe against tribe; and this was owing to their having been forced to trespass on each other's hunting-grounds, being driven from their own by the white population." West, the historian, also ascribes the inter-tribal wars to this cause (II. p. 85). "The wars among them latterly, provoked by driving one tribe on the boundaries of another, were not infrequent; as everywhere, women were the cause and object of strife. . . . Those [tribes] on the east of the Launceston Road were confederate. Towards the last, the Oyster Bay tribe committed their children to the care of the Big River tribe, many of whom had been slain by the Western tribes, as well as by the English." Calder, who has gone through Robinson's voluminous reports, speaking of their internecine wars, says (J.A.I. pp. 24-25): "Animosities ran high amongst them, and their quarrels never died out except with the extinction of their enemies. They made long marches to surprise them; and to come on them unperceived, if possible, was their constant object. But it was most difficult to approach them thus, the greatest circumspection being necessary, for such was their vigilance, that it was rare to catch them off their guard. . . . There seems to have been an hereditary feud between the men of the east and the west, and whenever their captor, Robinson, met them, they were either on the march to meet their ancient enemies, or were returning from a victory; for I do not recollect a single instance in which they ever acknowledged defeat. Their march was described to me as a very regular one, and that they stepped pretty well together, singing or shouting some war-chant, and rattling their spears as they went along, striking the ground with great force with the foot every third or fourth step. The look of each was determined and ferocious beyond expression," and on p. 27: "The Big River and Oyster Bay tribes and the Stoney Creek tribe were the most ferocious and predatory of all the natives."

"If any quarrel took place among the men of the same tribe, it was the waddy that decided their affairs of honour" (Melville, p. 349). "When they meet with the intention of fighting, it is the custom for one to receive a blow on the cranium, and then to return the blow on that of his adversary" (Breton, p. 355). "When they fight among themselves, the chief weapon is the waddy, which they flourish in the air for some time, with boisterous threats and gestures, and then fall to in good earnest. . . . Their skulls are thicker [*sic*] than those of Europeans. They had need be so, to receive the blows that are inflicted on these occasions, as they sometimes appear heavy enough to fell an ox [*sic*]" (V. D. Land Annual, 1834, p. 78).

The first Tasmanian blood spilled by Europeans occurred during Marion's exploring visit. His party had landed and established friendly relations with the natives. But "when Marion landed, a savage detached himself from the mob, and came to present him . . . with a fire brand to light a little pile. The captain, thinking it was a ceremony necessary to show that he came with peaceful intentions, did not hesitate to set fire to the pile; but it soon appeared to be quite the contrary, and, that accepting the brand signified the accepting of a challenge, or

declaration of war. As soon as the pile was lighted, the savages retired precipitately on to a hill, from which they threw a shower of stones, wounding Marion and another officer with him. . . . Everybody re-embarked. . . . The savages conveyed their women and children into the woods, and followed the boats along the shore. When we wished to land, they opposed our doing so. One of them uttered a fearful shout, and immediately the whole mob discharged their pointed sticks, by which a black servant was wounded in the leg. The wound was not a great one, and the rapidity with which it healed proved that these javelins of wood were not poisoned. We replied to their shower of spears by firing, which wounded several and killed one. They fled into the woods, howling fearfully, carrying with them those who, being wounded, were unable to follow" (Marion, pp. 29-31). Why the lighting of the pile should have been the cause of the attack is not explained. The next party to come to blows with them was Péron's party, and on this occasion also the encounter seems to have been caused by a misunderstanding. He relates that, on one occasion, when they had unwittingly given offence to a large body of aborigines by one of their number being wrestled with and overthrown by a middy named Maurouard, as they were in the act of re-embarking, "all of a sudden a long spear, thrown from behind some neighbouring rocks, struck Maurouard in the shoulder; this rude weapon had been thrown with such force that, after slipping along the whole surface of the shoulder-blade, it opened a passage through the flesh of the shoulder and the neck. The crew . . . wished to pursue the savages in revenge, but they had already disappeared among the rocks and brushwood. . . . A few days afterwards, in another part of the channel [D'Entrecasteaux], there was a fresh attack, in which the savages rained a storm of pebbles down upon us; fortunately no one was hit" (Péron, ch. xii. p. 236). Another time he states: "A short time after our return, the Commander himself came back from a short excursion which he had gone to make on the mainland [Tasmania] with Captain Hamelin, Lechenault and Petit. These gentlemen had again encountered the aborigines, and the interview had again terminated in a violent attack on the part of the latter. The fact was, Petit, having sketched several of the savages, the party was preparing to return to the ship, when one of them [savages] threw himself upon the artist in order to take from him the drawings he had just made; upon his trying to defend himself, the savage became furious and took up a log, with which he would have killed our weak companion, if the others had not run to his rescue. Far, however, from seeking to revenge such audacity, they were pleased to shower new presents upon the aggressor, in the hope, no doubt, of calming his fury by such generous conduct, and to gain the goodwill also of his fellow-countrymen; but hardly had these savage men seen our party occupied in re-embarking, than they re-entered the forest, and a moment afterwards there came a shower of stones, one of which struck the Commander in the back, causing a large and painful contusion. Our comrades, in spite of this treachery, did not wish to cease being magnanimous. It was in vain that the savages exposed themselves to their shots, by provoking them from the top of the bank they had just quitted; vainly they brandished their spears and multiplied their threatening

gestures; not a single shot was fired at them. 'These last hostilities,' says our botanist, Leschenault, 'were committed by the aborigines without our having given them the slightest provocation; on the contrary, we had loaded them with presents and kindnesses, and nothing in our conduct could have offended them.' . . . The morning after the attack I have just spoken of, Captain Hamelin started in his yawl to reconnoitre the bank, and approached sufficiently near to observe what was going on. It seemed that the event of the previous day had made the savages uneasy, or that they intended to attack us should we descend on their shores; for the Captain saw thirty-six men marching along the shore, in squads of five or six individuals, one in each group of which carried a bundle of spears; and at the head of this little army a man, with a flaming brand in his hand, set fire at intervals to the brushwood which covered the ground. Did this precaution seem necessary to them for observing us from a distance, or to take away from us the means of hiding ourselves and surprising them?" (ch. xii. pp. 237-239).

Later on, "Freycinet and I landed [some distance up the Derwent, the R. du Nord of the French,] to engage in some intercourse with the natives. Their ways on this cape seemed to be even wilder than those in the Channel . . .; it was impossible to get near them; at sight of us they all fled into the forest. . . . Having crossed the little bay, . . . we saw a sight similar to that of which I have spoken at our entry into the north-east port. Black clouds of smoke rose on all sides; the forest was everywhere on fire; the wild inhabitants of the region appeared to wish to drive us from their shores at this cost. They had retired on to a high mountain, which itself looked like an enormous pyramid of flame and smoke; from this they made their shouts heard, and the assembly of individuals seemed numerous. . . . As we approached the top of the mountain, the shouts redoubled, and we soon expected to be under the necessity of sustaining or repelling an attack. All of a sudden the cries ceased. We arrived, and saw with surprise that the aborigines had fled, abandoning their miserable huts. After having collected several weapons which they had forgotten, we followed this route for some time . . . without meeting a single one of the aborigines" (Péron, ch. xii. pp. 244-246). Again, during another excursion, "We were about to land at Maria Island in order to pass the night, when we perceived a mob of 25 or 30 savages, who, armed with long spears, advanced towards us with loud shouts. . . . We should have been obliged, with such hosts, to pass the night under arms; we resolved, therefore, to go further up the bay, being convinced the savages would not follow us. In reality, they continued their route to the west, and soon disappeared" (Péron, ch. xiii. p. 277). But on the last occasion of meeting an armed party at Oyster Bay, Maria Island, Péron's company landed and found fourteen savages collected around a large fire, and who received him with friendship. "They were armed for the most part with long spears; the others had clubs in their hands; these they deposited by their side" (ch. xiii. p. 278).

After these accounts of Marion and Péron, and allowing on the other hand for the fact that Cook's party had none but friendly intercourse with them, it sounds strange to read as follows in Wentworth (pp. 116-

117): "They have seldom or never been known to act on the offensive, except when they have met some of their persecutors singly. Two persons armed with muskets may traverse the island from one end to the other in the most perfect safety."

Perhaps the following account by Calder, compiled from the sources already mentioned, gives the best conception of the methods and tactics adopted by the aborigines in their final struggle with the Europeans. This account appears in the Journ. Anth. Inst. 1873, pp. 7-11, and we supplement it by important extracts from other sources. "Tribal dissensions, causing mutual destruction (for such were their jealousies and hatreds, that they fought one another all the time they were thrashing the whites), contributed to their decrease in some degree. . . . Beyond all doubt, they [the settlers] were no match for the blacks in bush-fighting, either in defensive or offensive operations. . . . If it had been possible to bring the savage into fair and open fight, with something like equal numbers, this would have been reversed. But the black assailant was far too acute and crafty an enemy to be betrayed into this style of contest, and never fought till he knew he had his opponents at a disadvantage to themselves. He waited and watched for his opportunity for hours, and often for days, and when the proper moment arrived, he attacked the solitary hut of the stock-keeper, or the hapless traveller whom he met in the bush, with irresistible numbers, taking life generally singly, but often; the largest number I read of his destroying on one occasion being four persons. In these assaults on the dwellings of his enemy he contrived his attacks so cleverly as to insure success at least five times in six, and if forced to abandon his enterprise, his retreat, with few exceptions, was a bloodless one. The natives so managed their advance on the point of attack as not to be seen until they were almost close to the dwelling of their victim. They distinguished between a house and a hut, and seldom approached the former. . . . They never attacked except in parties of twenty, fifty, a hundred, or even greater numbers. Their mode of assaulting a dwelling when there were several inmates at home, which they knew by previous watching, was to divide into small gangs of five, ten, or more, each concealing itself, . . . their approach being so quiet as to create no suspicion of their presence, to which the woody and uneven nature of the country is eminently favourable. Then one of these parties, which was prepared for instant retreat, made its presence known, either by setting fire to some shed or bush fence, or by sending a flight of spears in at the window, shouting their well-known war-whoop at the same time. This never failed of bringing out the occupants, who, seeing the authors of the outrage, now at a safe distance, but in an attitude of defiance, incautiously pursued them. . . . The blacks then retreated just as quickly as the others advanced, keeping out of gunshot, and defying them, generally in good English, to come on. . . Having decoyed their pursuers to a safe distance into the woods, and generally with rising ground between them and the hut, the others sprang from their cover, and rushing into the place, plundered it of its contents, often finishing their work by burning it to its foundations; first, however, killing or leaving for dead, any unfortunate persons—

mostly a mother and her children—who chanced to be left behind. They then fled with their booty, re-uniting with the decoy party at some distant point. In their first systematized assaults . . . their principal object was murder, but in later times, plunder. . . . They took everything that was useful, and often what was of no use at all to them, . . . such, for example, as clocks, workboxes, etc. . . . But provisions of all sorts, and, above all, blankets, firearms, and ammunition, were the articles they prized most; of which latter they eventually surrendered many stand to the Government, pistols, muskets, fowling-pieces, powder and ball, all perfectly clean and dry, and in excellent order. Of these latter it was found that they knew not only the use, but were also practised in using them; but their is no instance of their bringing them into the field, though they afterwards assured Robinson that they meant to have done so, but to the last they seem to have preferred their own arms in both fight and chase—namely, the spear and waddy. . . . Notwithstanding the ancient customs of the blacks, not to permit the women to take any part in active war, these individuals could not be restrained from joining in and sometimes leading the attack. One of these persons, . . . a woman of one of the East Coast tribes, . . . planned and executed nearly every outrage that was committed in the districts bordering on the north and north-western coast. In the days of their decay, she collected the poor remnants of several tribes into one hostile band, of whom she was the leader and chieftainess." On p. 20, *ibid.*, Calder continues: "They never permitted their wives or children to accompany them in their war expeditions, either against the whites or enemies of their own race, but left them in places of security or concealment," and on pp. 21-22, *ibid.*: "The Tasmanian aboriginal, in advancing on an unsuspecting victim whom he meant to kill treacherously, approached apparently quite unarmed, with his hands clasped, and resting on the top of his head, a favourite posture of the black, and with no appearance of a hostile intention. But all the time he was dragging a spear behind him, held between his toes, in a manner that must have taken long to acquire. Then, by a motion as unexpected as it was rapid, it was transferred to the hand, and the victim pierced before he could lift a hand or stir a step."

Regarding these surprise tactics, in a long account of the hostilities carried on between the natives and a man named Thomas Tucker, Calder (Wars, pp. 99-100) narrates the following: "The Cape Portland tribe were still here, though not close to the harbour. But as the day advanced some indications of their approach which no European would observe, reached the ears of the black woman [an ally with Tucker]; but she said nothing. . . . The land, all along the north-eastern shores, is very open, so that with the commonest vigilance there was no danger of any sudden surprise. All at once, however, the woman started and whispered to Tucker, 'Here are the black fellows,' pointing at them at the same. He looked round just in time to see the head of one of them peering at them over a low rise, which was withdrawn directly, and not a vestige of the hundreds who were creeping stealthily on them, to surround them, was to be seen. Our natives managed their attacking

movements with uncommon skill, and hundreds are the instances of their surrounding dwellings, in perfect swarms, without their exciting the smallest suspicion of their being at hand. No more subtle race could be than the Tasmanian savages." Similarly: "In several instances, the lives of white people were saved by the native women, who would often steal away from the tribe to give notice of an intended attack. On one occasion, one of our boat's crew had landed for the night on the shore of Great Swan Port, made their preparations for supper, and lighted a fire, when two native women came stealthily to them, warning them to hurry away, as the tribe was hidden behind the nearest bank, only waiting till the moon rose to make a descent upon them. Accordingly, the men hastily gathered up their paraphernalia, and decamped to their boat, but had scarcely pushed out into deep water before they saw the enemy come stealing down, one black figure after another gliding past their fire, evidently with the intention of surrounding them" (Meredith, p. 201). Laplace's accounts run to the same tune: "When the dwelling which they desire to ransack appears to them too large, or too well guarded to be attacked by the ordinary means, that is, by surprise, or violent force favoured by the darkness, then they employ a patience and a cunning truly diabolical. . . . The farmer, in spite of his restless vigilance, often passes close to the trunks of trees without perceiving the savages who now, drawn back against the branches blackened by the flames, or now, imitating by their attitude and perfect immobility those which the axe has cut off, await, often during whole days, the moment when he sets out, with all his convicts, to work in the fields. Hardly has he gone away, before they surround his farm, massacre his wife and children without pity, and have already conveyed their booty far away, when the flames, rushing above the buildings, foretell to the unfortunate colonist the extent of his misfortune. The aborigines do not wait always to shed the blood of Europeans till a project for ravaging some house has brought them together. Often one among them approaches inhabited places alone, glides along the paling fence surrounding the houses, till just by the lower room where the family of the proprietor is assembled. In an instant, his body is pierced by a spear, and his wife, as well as the child which she held to her breast, fall also, stricken dead by an invisible hand. The blood-thirsty savage, having satisfied his cruelty, disappears into the woods, and rejoins his tribe. . . . A convict, employed in guarding flocks, whose barbarity the natives had experienced more than once, was traversing the forest with a companion. He encountered a native, who, hidden behind the trees, threw a spear at him, missed him, and took to flight. The convict, exasperated, pursued and overtook him, and, after an obstinate struggle, the V. D. Lander, his head fractured by the blows of the club, was left for dead upon the ground; but hardly had the victor taken a few steps, before his victim raised himself, armed himself with a new spear, pierced with it the heart of his enemy, and disappeared into the thickest part of the wood" (Laplace, III. ch. xviii. pp. 197-199). These accounts appear somewhat coloured and could only be noted by Laplace on hearsay. "The blacks, when they came in secret to attack a hut, always did so by ambuscade, watching whole days and nights together for an opportunity to pounce upon their

prey. And even should they approach openly, with a hostile intention, they still did so under the cloak of friendship, coming up from different sides, and dragging their long spears, held between their toes, unperceived, through the grass, so as to have those deadly weapons ready at a moment's warning to dart upon their victim" (Ross, p. 87).

In the case of the massacre of the Hooper family: "A black woman some time after told the whole of their plans and schemes to achieve this terrible murder: she said that a party of them had for three days kept watch unseen on one of the rocky hills close to the cottage, intending to wait there until Hooper went out to work without his gun. . . . One unhappy day he *did* go out without it, and instantly the descent was made and the massacre effected with the terrible success they anticipated" (Meredith, ch. xii. p. 212). The first white man who was murdered by the natives was George Munday: "the native had a spear concealed and held by his toes, and, as Munday turned from him, he caught up his spear and threw it at him" (Knopwood, p. 53; Parker, p. 28). This cunning is well summed up in Colonel Arthur's Despatch (Col. and Slav., p. 61): "Although their [the natives'] natural timidity still prevents them from openly attacking even two armed persons, however great their number, yet they will, with a patience quite inexhaustible, watch a cottage or a field for days together, until the unsuspecting inhabitants afford some opening, of which the savages instantly avail themselves, and suddenly spear to death the defenceless victims of their indiscriminate vengeance. . . . Two Europeans who will face them will drive fifty savages before them, but still they return and watch until their unerring spears can bring some victim to the ground," and further, in Minutes Exec. Council (*ibid.* p. 63): "The Council cannot but remember the repeated proofs it has had before it of the skill with which the natives have availed themselves of the facilities presented to them . . . to make their hostile approaches unperceived, of their patience in watching for days the habitation of those whom they design to attack, and of the frightful celerity with which they avail themselves of any unguarded moment to fall upon the inmates and put them to a cruel death; nor can it forget those instances in which they have effected their purpose by means of the most consummate and deliberate treachery, by sending some of their people, sometimes women, sometimes unarmed men, who have approached huts with apparently the most friendly disposition, and have succeeded in engaging the attention of the inmates, or in alluring some of them to a distance, and thus enabling their armed confederates to fall suddenly upon their unsuspecting victims and destroy them." "The facility and rapidity with which they moved to some secret hiding-place, after committing any atrocity, rendered pursuit in most instances fruitless" (Memorandum, *ibid.* p. 72).

Against this, what may be called the silent system of attack, there are a few records of a party of natives declaring open hostility. In narrating one of his pursuits of the hostile aborigines, Robinson says: "'The wild natives had assembled on the opposite bank of the river. Here they continued to exhibit the most violent gestures, and were exceedingly boisterous in their declamations, threatening to cross the river and massacre us.' Robinson also learned that it was their intention

to have killed the whole of the party except the women. But for himself was reserved a special fate, namely, the mutilation and burning of his body, 'and my ashes,' he says, 'made into Ray-dee or Num-re-mur-he-kee,' *i.e.*, amulets to be worn by the natives'" (Calder, Wars, p. 70). The natives invariably run away if one man be shot; an instance of this happened at the Coal River; the body was left, but a wounded man was taken away (Hobbs, p. 50). In *their* mode of warfare, "Parties in pursuit can only come upon them in the morning by watching their smokes; they leave their women and children behind them, when they go upon their plundering excursions; they are more shy and difficult to come up with than the kangaroo" (Hobbs, p. 50). On one occasion Gilbert Robertson was within four miles of them for four days near the Blue Hills;* they beat round and round him like a hare; he had natives with him, who had been captured, to trace them, and whom he could trust. In July he was upon the track of from 100 to 200 natives at the Blue Hills; he supposed there were two tribes, one party going towards Oyster Bay, the other towards the westward; the party he followed to the westward suddenly disappeared, and he did not know by what means they hid their tracks. He continues: "They cannot be surrounded by several parties coming upon them; they have no rendezvous except where game is plentiful; they go over the whole island; they always keep regular sentries, and pass over the most dangerous grounds, and by the brinks of the most dangerous precipices; they leave their women and children behind them, and send out parties to commit depredations; . . . the natives do not move by night; they are afraid of the moon" (Col. and Slave, p. 47). West, the historian, gives the following accounts of hostile encounters with the natives: "In the estimation of Europeans their practice in war was savage or cowardly; 'they do not, like an Englishman,' complained a colonial writer, 'give notice before they strike.' The perfection of war, in their esteem, was ambush and surprise; but an intelligent observer sometimes saw considerable cleverness in their tactics. Franks was on horseback, driving cattle homeward; he saw eight blacks forming a line behind him, to prevent his retreat, each with an uplifted spear, besides a bundle in the left hand. They then dropped on one knee, still holding the weapon in menace; then they rose and ran towards him in exact order; while they distracted his attention by their evolutions, other blacks gathered from all quarters, and within thirty yards a savage stood with his spear quivering in the air. This weapon, ten feet long, penetrated the flap of the saddle, and the flesh of the horse four inches, which dropped on his hind quarters. The rider was in despair; but the spear fell, and the animal recovered his feet and fled. The servant, less fortunate than his master, was found some days after, slain. The attack was well planned, and exhibited all the elements of military science. A tribe, who attacked the premises of Jones, in 1819, at the Macquarie, were led by a chief six [*sic*] feet high; he carried *one* spear, of a peculiar form, and no other kind of weapon; this he did not use, but stood

* Near Bothwell; there is a place of the same name south of Little Swan River on the East Coast.

aloof from the rest, and issued his orders with great calmness, which were implicitly obeyed. They formed themselves into a *half moon ring*, and attacked the English with great vigour. The chief was shot; they were struck with dismay, and endeavoured to make him stand; 'they made a frightful noise, looked up to heaven, and smote their breasts.'" West also relates: "A party, under Major Grey, went out in pursuit; overtook a few blacks; one was seized; but was so smeared with grease, that he slipped through the hands of his captors. . . . They were bold and warlike in their carriage, and when exhibiting spear exercise, commanded the admiration of the spectator."

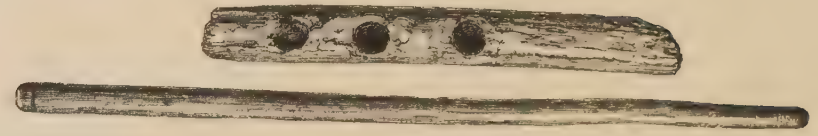
"After killing a white man, the natives have a sort of dance and rejoicing, jumping and singing, and sending forth the strangest noises ever heard. They do not molest the body when dead, nor have I heard of their stripping or robbing the deceased" (Widowson, p. 191). Other authorities, however, do not agree with Widowson as regards the non-mutilation of the dead. Calder expressly states (J.A.I. p. 21): "In fight, the vengence of the savage was not appeased by the death of an enemy. The mutilation of the body, and particularly of the head, always followed, unless the victor was surprised or apprehended surprise. This was done either by dashing heavy stones at the corpse or beating it savagely with the waddie." When Meredith's father's stockman was killed, "All his finger-joints were broken, and his body brutally mutilated, according to the usual custom of the blacks, when not hurried or disturbed in their deeds of horror" (ch. xii.); and when the Hooper family was killed, the same author gives the following account: at "the cottage, where, lying all round, frightfully mangled and full of spears, were the dead bodies of Hooper, his wife and all their children. They had hammered their bones in pieces, broken their fingers, etc., etc.

Occasionally they seem to have spared women; thus Backhouse mentions the following incident: "We passed the remains of a hut that was burnt about two years ago, by the aborigines of the Ouse or Big River district. An old man named Clark lost his life in it, but a young woman escaped; she rushed from the fire and fell on her knees before the natives, one of whom extinguished the flames which had caught her clothes, and beckoned to her to go away. They killed a woman on the hill behind the hut. A few weeks after they surrounded the house of G. Dixon, who received a spear through his thigh, in running from a barn to his house" (p. 30). Calder states (Wars, p. 56): "They [the aborigines] were naturally opposed to taking the life of a female." . . . A Mrs. Cunningham having been murdered by Le-ner-e-gle-lang-e-ner, chief of the Piper's River tribe, "a Cape Portland native, who was staying at the time with the Piper's River fellows, . . . when he heard of the death of this woman, spoke very disapprovingly of it, adding that 'the men of his tribe never killed a white woman.'" If, on the one hand, there was an inclination on the part of some males to spare white females, so there was on the other hand a disposition on the part of the Tasmanian females to save life where possible. We have already seen in this chapter two cases where the native women did so save life; and with regard to the murder of Parker and Captain Thomas, Calder says: "The demeanour of the

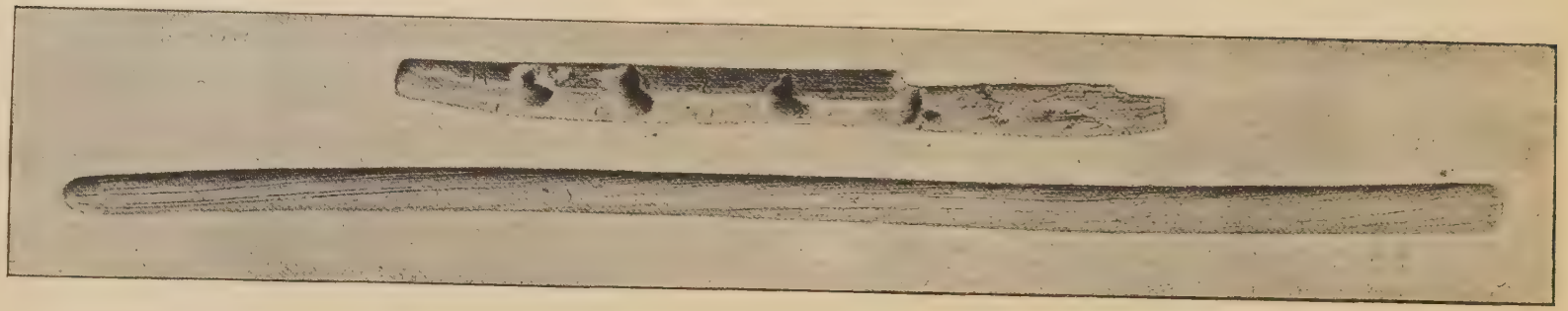
women . . . was only what they always displayed on occasions like this. They were seldom present at a fight, unless it was an unexpected one, being always left behind, as many have thought, for their safety, but really because their presence was embarrassing to their husbands; for, with rare exceptions, they were against excessive violence being done; and it would not be difficult to give instances where their interposition in stopping it was more successful than it was at this time" (Wars, p. 83).

No account says anything of a boomerang, and West states they had no throwing sticks (II. p 84). It is certain they had neither boomerang nor throwing stick.

Speaking of some aborigines at Retreat River, who at first appeared hostile, but were propitiated by a present of black swans, Kelly (p. 8) says they "went away holding up one hand each as a sign of friendship;" at Cape Grim some decidedly hostile natives were "holding up both hands as if they did not mean any mischief" (p. 9).



TASMANIAN FIRE DRILL AND SOCKET STICK FROM SIR JOHN LUBBOCK'S "PRE-HISTORIC TIMES." THESE STICKS WERE PRESENTED TO SIR JOHN LUBBOCK, BART., F.R.S., BY G. A. ROBINSON.



TASMANIAN FIRE DRILL AND SOCKET STICK IN THE PITT-RIVERS' MUSEUM, OXFORD PRESENTED BY GENERAL PITT-RIVERS, F.R.S., WHO OBTAINED THEM FROM THE COLLECTION OF BARNARD DAVIS.

(See Appendix H).

CHAPTER V.—Fire.

AT one time, the natives were said not to have known the art of making fire! Calder declares (J.A.I. pp. 19-20): "They were ignorant of any method of procuring fire." His statement (p. 32) that "no amount of friction could possibly ignite the woods of this colony" is incorrect, as we shall see directly; although the ignition could probably only be produced in hot dry weather. Dove makes a similar statement, only he uses more words to say it in (I. p. 250), and Backhouse (p. 99) "learned that the aborigines of V. D. Land had no artificial method of obtaining fire, before their acquaintance with Europeans; they say they obtained it first from the sky—probably meaning by lightning." Furneaux reports to have found in one of the huts (Cook's Sec. Voy. Bk. I. ch. vii.) "the stone they strike fire with, and tinder made of bark, but of what tree could not be distinguished." La Billardière (I. ch. v. p. 222) met with baskets containing "pieces of flint* and fragments of the bark of a tree as soft as the best tinder. These savages, undoubtedly procure themselves fire by striking two pieces of flint together." Mortimer relates (p. 20) that in some of the baskets were a few flints and stones, and a little dried grass; from which circumstance I conclude they produce fire by collision." It seems very certain however, that Furneaux, La Billardière and Mortimer, mistook the so called 'flint' implements or stone hatchet for real flint for striking fire. On the other hand, Davies (p. 419) was informed that they obtained it by rubbing round rapidly in their hands a piece of hard pointed stick, the pointed end being inserted into a notch in another piece of dry wood." James Scott also says that they knew how to make fire "by friction of two pieces of wood" (Papers, Roy. Soc. Tas. July, 1873). Bonwick (p. 20) was told by a bushranger that "the natives got two pieces of grass tree stem, the smaller one of which had a hole in it. Some soft down of the inner bark of trees, called bull's wool, was mixed with powdered charcoal and placed in the hole. Friction with the other stick ignited this mixture, and flame was the result." It was probably the flower stem of the *xanthorrhæa* that was used, as the stem has a pith like centre, while the trunk is formed of the bases of old leaves. Edward O. Cotton, of Kelvedon, near Swansea, E. Coast, informed James B. Walker that many years ago, an old settler showed him how the aborigines obtained fire by friction. He first found a dry log or dead trunk of she oak (*casuarina*) with longitudinal cracks in the hard wood. Next he collected from a gum (*eucalyptus*) or wattle (*mimosa*) a quantity of dry wood dust found in the borings of grubs

* Probably chert.

common in these trees, and with this dust he filled the crack in the log. He then chose a dry stick, and shaped it a little at one end until it roughly fitted the crack. Inserting the stick in the crack, he then rubbed it vigorously and firmly up and down. After steadily persevering for some time, the dust began to smoke and eventually took fire. Another informant of James B. Walker, a Lieut. Pascoe (who visited Flinders Island in the schooner "Vansittart," attached to H.M.S. Beagle, when commanded by Captain Stokes, 1837-43) said that when he (Pascoe) was out with a black on a mountain in Flinders, he asked the black to make fire by rubbing wood, but the black could not understand him, and said they never did it; this black said "star tumble down, make fire" (see below Fire Legend). "They procured fire from the friction of a stick, rapidly moved between the palms of their hands, with the point bedded in a piece of soft bark; but as it was difficult at times to obtain fire by this means, especially in wet weather, they generally, in their peregrinations, carried with them a fire-stick, lighted at their last encampment" (Melville, p. 347). Their fire-sticks consisted in pieces of decayed wood lighted at one end and burning slowly (La Billardière, II. x. pp. 26, 63), or of a "sort of lighted bark torch" (Péron, p. 220). Lyne, a third informant of J. B. Walker, informed him that the Tasmanians "carried torches, or rather firesticks of the thick fibrous bark of the stringy bark (*Eucalyptus obliqua*); also that they carried large pieces of an epithytic fungus which grows on the Eucalyptus, and is locally known as 'punk.' This punk, when dry, burns like tinder, and will smoulder for a whole day." Lyne says that "in wet weather the aborigines squatted and kept fires going." Mrs. Meredith says, that when the natives crossed over to Maria Island, "they provided a little raised platform on the raft, on which they carried some lighted fuel to kindle their fire when they arrived there" (p. 139). "They always made very small fires, and from a peculiar art in laying the sticks, the smoke, in calm weather, would rise like a coiling pillar; few, if any, of the whites could imitate them in this respect, and native fires were, at all times, easily distinguished from those of bushrangers, or settlers exploring or hunting" (Melville, p. 346). Smokes are still used for telegraphing by half-castes in the Straits, and even by whites. There is a regular code, well understood, according to the number and position of the smokes. Kelly, in the Boat Expedition, refers to the smokes as signals; in Banks Straits (p. 14), he writes: "Smokes were made on the beach inviting us to come over, according to promise;" on p. 15 he makes a similar remark, and when he left that coast he writes "The natives made three smokes to say good bye."

Legend as to Origin of Fire.

"The following is the legend of the origin of fire and of the Apotheosis of two Heroes, by the aborigines of Tasmania, as related by a native of the Oyster Bay Tribe: 'My father, my grandfather, all of them lived a a long time ago, all over the country; they had no fire. Two black fellows came, they slept at the foot of a hill—a hill in my own country. On the summit of a hill they were seen by my fathers, my

countrymen, on the top of the hill they were seen standing: they threw fire like a star,—it fell among the black men, my countrymen. They were frightened—they fled away, all of them; after a while they returned,—they hastened and made a fire,—a fire with wood; no more was fire lost in our land. The two black fellows are in the clouds: in the clear night you see them like two stars.* These are they who brought fire to my fathers. The two black men stayed awhile in the land of my fathers. Two women (*Lowanna*) were bathing; it was near a rocky shore, where mussels were plentiful. The women were sulky, they were sad; their husbands were faithless, they had gone with two girls. The women were lonely; they were swimming in the water, they were diving for cray fish. A sting-ray lay concealed in the hollow of a rock—a large sting-ray! The sting-ray was large, he had a very long spear; from his hole he spied the women, he saw them dive; he pierced them with his spear,—he killed them, he carried them away. Awhile they were gone out of sight. The sting-ray returned, he came close in shore, he lay in still water, near the sandy beach; with him were the women, they were fast on his spear—they were dead!

"'The two black men fought the sting-ray; they slew him with their spears; they killed him;—the women were dead! the two black men made a fire—a fire of wood. On either side they laid a woman—the fire was between: the women were dead!

"'The black men sought some ants, some blue ants (*puggany eptietta*); they placed them on the bosoms (*parugga poingta*) of the women. Severely, intensely were they bitten. The women revived,—†they lived once more. Soon there came a fog (*maynentayana*), a fog dark as night. The two black men went away, the women disappeared: they passed through the fog, the thick, dark fog! Their place is in the clouds. Two stars you see in the clear cold night; the two black men are there, the women are with them: they are stars above!"' (Milligan, Papers, etc., Roy. Soc. of Tas., III. p. 274).

Food.

With regard to European food Cook says: "When some bread was given them, as soon as they understood it was to be eaten, they returned or threw it away, without tasting it" (Third Voy. Bk. I. ch. vi. p. 39). On one occasion La Billardière's party left them some ships' food, and he thus reports the result: "It appeared that they had made use of the bread and water which had been left for them on the preceding day; but the smell of the cheese had probably given them no inclination to taste it, as it was found in the same condition in which it had been deposited" (ch. v. p. 225). Later on he tells us: "We did not know to what to ascribe their repugnance to our viands, but they would taste none that we offered them. They would not even suffer their children to eat the sugar we gave them, being very careful to take it out of

* Castor and Pollux.

† The revival of apparently dead human beings by means of the bites of ants is not uncommon in Australian Legends.

their mouths the moment they were going to taste it" (II. ch. x. p. 47). Nor did the natives originally like spirits, for the same Frenchman relates (II. ch. x. p. 39): "One of the sailors, who accompanied us, thought he could not regale them better than with a glass of brandy; but, accustomed to drink nothing but water, they quickly spat it out, and it seemed to have given them a very disagreeable sensation." During the war, according to O'Connor (Col. and Slav., p. 55): "The chief thing they want is bread, and they prefer getting a sack of flour by robbing a hut to hunting opossums." And Thirkell says they "were much pleased to get potatoes from the white people." "None of the sheep killed by the savages were eaten; spears were left in some of them" (Espie, p. 47); but this statement is not quite correct. "They wantonly kill sheep, but never eat them" (Brodribb, p. 52). "The natives frequently have speared sheep, and if they were taught to skin them, would soon eat them" (O'Connor, Col. and Slav., p. 55). The natives did not care for European cooking, for according to La Billardière, "We invited them [the natives] to eat with us some oysters and lobsters which we had just roasted on the coals; but they all refused, one excepted, who tasted a lobster. At first, we imagined that it was yet too early for their meal time, but in this we were mistaken, for it was not long before they took their repast. They themselves, however, dressed their food, which was shell-fish of the same kinds, but much more roasted than what we had offered them."

Regarding their appetites, O'Connor (pp. 54-55) says: "They have very great appetites; saw a child of eight months old, then at the breast, eat a whole kangaroo rat, and then attack a craw-fish." In the V. D. Land Almanac for 1834 (p. 78) it is stated they devour their food "with greediness." Dixon (p. 22) speaks of their food being "devoured voraciously," and says, "As their subsistence was precarious, their gluttony was great;" and Widowson (p. 190) writes of them: "They eat voraciously, and are very little removed from the brute creation as to choice of food, entrails, etc., sharing the same chance as the choicest parts." But Davies, to a certain extent, explains their voracity as follows:—"They were often a long time without food, and then ate it in large quantities. When they are short of food, they tighten a string of kangaroo sinews, which they wear round their middle. The enormous quantity of food which they are capable of eating, when they have an opportunity, would scarcely be credited. A native woman, at the settlement at Flinders Island, was one day watched by one of the officers, and seen to eat between fifty and sixty eggs of the 'sooty petrel' (*Procellaria*, sp.), besides a double allowance of bread; these eggs exceed those of a duck in size" (p. 414). At one of the meetings of the Royal Society of Tasmania the following remarks bearing on the aboriginals' power of gorging were reported:—"Ogilby stated it to be no uncommon circumstance for an individual [of the aborigines], at a single meal, to eat twelve pounds of meat, and wash it down with a gallon of train oil. These were, however, only occasional gorges. Breton observed that Ogilby must surely have meant his remarks to apply to the aborigines of some other country, as those of Tasmania never had the opportunity of obtaining *train oil*" (Tasm. Journ. III. p. 238). There seems little doubt that they lived upon all the animals they could kill. Davies says (p. 413): "With respect to

the general nature of their food, that depends in a great measure on their locality. The western portion of the island is more mountainous, wet and thickly wooded than the rest; kangaroos are more difficult to obtain, and the natives live, consequently, more on shell-fish, than on the eastern coast; these are principally the haliotis and crayfish, which they obtain by diving. . . . The tribes in the interior subsist upon kangaroos, wallaby, and opossums; more particularly the latter." Where Bass and Flinders landed they "fell in with many huts along the shores of the river, . . . but with fewer heaps of mussel shells lying near them. The natives of this place probably draw the principal part of their food from the woods; the bones of small animals, such as opossums, squirrels, kangaroo-rats, and bandicoots, were numerous round their deserted fire-places" (Collins, p. 188). Péron found in one place, near some huts, remains of kangaroos and birds (ch. xii. p. 243), and Milligan says (Beacon, p. 26), "They lived chiefly on animal food; the kangaroo, wallaby, bandicoot, kangaroo rat, the opossum, and the wombat; nearly every bird and bird's egg that could be procured, and in the case of tribes near the sea, cray-fish and shell-fish, formed the staple articles of their diet." "The craw-fish and oysters, if immediately on the coast, are their principal food. Opossums and kangaroos may be said to be their chief support" (Widowson, p. 190). Cook found they were fond of birds (Third Voy. Bk. I. ch. vi.), and Flinders mentions that meeting with a native and offering him a black swan, "it was accepted with rapture" (sec. iv. p. 187). "All of them were particularly fond of the flesh of the deadly snakes and guana" (Melville, p. 346). Backhouse mentions that the natives so abhor fat that "they even reject bread cut with a buttery knife," and on some soup being offered them, "they skimmed the floating fat off with their hands, and smeared their hair with it, but would not drink the soup!" (p. 166). The animals that inhabit the forest especially the kangaroo and wallaby are generally lean (G. W. Walker, p. 110). In his MS. Jour. Walker says: "They are fond of most European food, but tea and potatoes are their favourite diet. The former they like extremely sweet, and they seem as if they could drink any quantity. Butter, and food that is fat or greasy, they show an aversion to, though several have overcome it." Later, he adds: "Aborigines becoming fond of milk. Also prefer mutton and beef to the salt meat, and even to kangaroo, which is becoming scarce." Backhouse also says (p. 171), "Several wallabies were killed by the natives who accompanied us. Some of these people only eat male animals, others only the females. We were unable to learn the reason of this, but they so strictly adhere to the practice, that, it is said, hunger will not drive them to depart from it." These statements about the native dislike to fat, and the eating of wallabies, are repeated by Davies (p. 414). "When at Moulting Bay, . . . we counted fifty-six black swans, in pairs. . . . Formerly, a tribe of aborigines resorted regularly to this neighbourhood, at this season of the year, to collect swans' eggs" (Backhouse, p. 219). "Mutton-birds (sooty petrels) and penguins are the principal birds used by them, emus being very scarce. There are some other birds, however, that are considered good eating, as the swan and the duck; but these they cannot often catch, unless it be the young swans. They are very partial

to their eggs [*i.e.* swans]. The emus are considered a great delicacy, which may be one reason that emus are said to be more numerous now than a few years ago, when the number of aborigines in the bush was greater" (Walker MS. Jour.)* Speaking of the large white grubs, which were found in old dead or dying trees, Mrs. Meredith tells us, "The aborigines eat them greedily, and I have heard that some English people do so, and say they taste like nuts or almonds" (p. 232).† Melville also says (346): "The wood grub was to them a great delicacy." Davies mentions (p. 414) that "A large white caterpillar, about two inches in length, found in rotten wood and in the *Banksia*, together with the eggs of the large ants, are considered luxuries."

Although Holman (IV. ch. xii. p. 405) speaks of "their expertness in spearing the finny tribe," it appears very probable that they never touched scale fish. Melville (p. 346) certainly says: "Those near the sea-shore lived almost entirely upon fish;" but then he makes in the context no reference to shell-fish, and from what follows he probably means the latter. Lloyd states most emphatically (p. 51): "Throughout my hunting experience with the aborigines, I never saw them capture an edible fish excepting of the shelly species." Collins, describing Bass's discoveries (ch. xv. p. 169), while speaking of the shell-mounds, says: "No remains of fish were ever seen." Rossel (I. ch. iv. p. 56), speaking likewise of the mounds, says: "We perceived, moreover, no débris of fishes;" but La Billardière says (II. ch. xi. p. 77): "They acquainted us that they, as well as the other inhabitants of Cape Diemen, lived upon fish." The reader will notice that La Billardière does not say they lived on fish, only that they said they did. Cook reports (Third Voy. Bk. I. ch. vi. p. 39): "They also refused some elephant fish, both raw and cooked." And, finally, in describing the settlement at Flinders Island, Calder says (J.A.I., p. 16): "Of shell-fish there were few or none, and no other fish would any native of Tasmania ever touch . . .; they would rather starve than eat it." West (II. p. 89) mentions that the natives warned some Europeans that the toad fish was poisonous (which it certainly is), but can such warning imply that they did eat scaled fish?

Their method of eating is thus described by La Billardière: "About noon we saw them [forty-eight savages] prepare their repast. Hitherto we had had but a faint idea of the pains the women take to prepare the food requisite for the subsistence of their families. They quitted the water only to bring their husbands the fruits of their labour, and frequently returned almost directly to their diving, till they had procured a sufficient meal for their families. At other times, they stayed a little while to warm themselves, with their faces towards the fire on which their fish was roasting, and other little fires burning behind them, that they might be warmed on all sides at once. It seemed as if they were unwilling to lose a moment's time, for while they were warming themselves, they were employed in roasting fish; some of which they

* Since the above was written the emu has become extinct in Tasmania.

† J. B. Walker knows several people who eat them and say they have a very pleasant nutty flavour when roasted in ashes. Many school-boys are fond of them.

laid on the coals with the utmost caution: though they took little care of the lobsters, which they threw anywhere into the fire, and when they were ready, they divided the claws among the men and children, reserving the body for themselves, which they sometimes ate before returning to the water. Their husbands remained constantly near the fire, feasting on the best bits, and eating broiled *Fucus*, or fern roots. Occasionally they took the trouble to break boughs of trees into short pieces to feed the fire. Their meal had continued a long time and we were much surprised that not one of them had yet drank; but this they deferred till they were fully satisfied with eating. The women and girls then went to fetch water with vessels of sea-weed [see BASKET WORK], getting it at the first place they come to, and setting it down by the men, who drank it without ceremony, although it was very muddy and stagnant. They then finished their repast" (II. ch. x. pp. 57-60).

Ross, describing a visit paid him by sixty aborigines, says: "They made a small cooking fire on an eminence behind my cottage, and squatting round it by turns, while others walked about and hunted here and there, they continued cooking and eating, more or less, from nine o'clock in the morning to about four in the afternoon, when they all of a sudden . . . rushed into the broadest and deepest part of the river in front of my cottage, and splashed and gambolled about for at least an hour." On another occasion his old visitors, the blacks, reappeared. "They encamped on the same spot they had formerly done. About an hour before sunset, the hunters having returned home, some with one opossum, others with two or three kangaroo-rats or bandicoots. . . . They had begun cooking, and had nearly finished dinner, for these aborigines I found were quite fashionable as to their dinner hour as well as classical in adopting the Roman method of reclining at meals, lying round their fire, resting on one elbow, and holding the half-roasted leg of an opossum eating in the other. They evidently knew the advantage of not overdoing their roast meat, but, by the process they adopted, retained all the best of the gravy. The flames of the fire having burned down, the animals, with all their natural coats upon them, were thrown on the live embers, occasionally turned from side to side, till not only all the fur was singed off, but the entire carcass tolerably well done throughout. It was then taken off, cut up with a sharp flint or stone, or, if their intercourse with Europeans had enabled them to procure that march of civilization—a piece of glass—quartered and disjointed. Occasionally they would dip the savoury flesh into the alkali ashes of the fire, instead of salt, before putting it to their mouth. As I stood with my little child watching with much interest this aboriginal scene, their natural politeness was constantly urging me to partake with them, and, not to disoblige them, both I and my child each took a nicely-cooked leg of a kangaroo-rat in our hands. Not liking, however, to eat it down, with my best expressions of gratitude I moved gradually away till I reached my house, when I gave the pieces to Danger and Juno [the dogs]" (Ross, pp. 146 and 153-154). In this account it will be noticed that the natives made use of a substitute for salt, an article which is not referred to by any other writer. Backhouse's account of a meal off a kangaroo-rat, witnessed by him, runs: "The animal was

thrown into the ashes till the hair was well singed off, and it became a little distended by the heat; it was then scraped, and cleared of the entrails, after which it was returned to the fire till roasted enough. This is the common mode of cooking practised by the aborigines, who find that by thus roasting the meat in the skin, the gravy is more abundant. In eating, they reject the skin" (p. 85). Bunce's description of their cooking is almost the same as that given by Backhouse (pp. 55-56). G. Raynor writes me that "their method of cooking was to throw the opossum on the fire, whole, till the fur was burnt off and the skin began to crack; shortly after, it was taken off, and the entrails removed with a sharp flint." In roasting mutton-birds "the plan they adopt in cooking them is, to throw the bird on the fire until all the feathers are singed off, when it is withdrawn and gutted. When several are prepared in this manner, they are spitted on a stick between two and three feet in length, one end of which is run into the ground, while the other enables the person who is standing by to turn the birds, or give them such a direction towards the fire as ensures their being properly cooked A choice part was separated from one of the birds and presented for our acceptance, which in courtesy we could not decline, as nothing pleases these children of nature more than to accept, and appear gratified with, that which is offered by them" (Walker, p. 98).

We have above recorded La Billardière's and Ross's account of their meals, including a few words on their cooking. Of this art, Péron says (ch. xii. p. 226): "The fire was lighted in an instant, . . . the cooking was neither a long nor a tedious operation. The large shells were put on the fire, and there, as if on a dish, the animal cooked; it was then eaten without any other seasoning or preparation. On tasting shell-fish prepared in this way, we found them very tender and succulent." On another occasion (ch. xii. p. 243) his party came upon "fourteen huts or wind-shelters; . . . several fires were still burning before these huts. . . . In front of them there were several bones of kangaroos and birds; and some flat stones warm and greasy, on which it seemed to me meat had been broiled." Lloyd tells us (p. 51): "The task of gathering and cooking the latter description of food devolved entirely upon the *gins*. The culinary arrangements of those children of nature were most primitive. They lived in happy ignorance of any cooking apparatus save the bright red embers engendered from the wood of their native trees." "The manner of cooking their victuals is by throwing it on the fire, merely to singe off the hair" (Widowson, p. 190). "They used to half cook the opossums whole" (Thirkell). Backhouse describes the cooking of limpets and bandicoots thus (p. 86): "The bandicoot and limpets were cooked, the latter being pitched by the natives, with great dexterity, into the glowing embers, with the points of the shells downward: their contents, when cooked enough, were taken out by means of a pointed stick." "Having thrown the carcase, without any preparation upon the fire, when but just heated, the limbs were torn asunder, and devoured voraciously" (Dixon, p. 22). Only one settler testifies to the cleanliness of their cookery: "They scrape their kangaroo and opossum very clean before they roast them" (O'Connor, p. 55).

"The hearths of clay which Anderson noticed at Adventure Bay, at the foot of trees hollowed out thus [by fire], are not, I believe, the work of the natives; for the trees which we saw rooted up and thrown down, had dragged along with them layers [*couches*] of clay mixed with stone, so hardened by the fire that one could easily have been deceived and taken them for masonry. The natives, indeed, use these hearths to broil their shell-fish; fragments of shells have been found among the ashes at the foot of these trees" (Rossel, I. ch. iv. p. 63). With reference to the hearths La Billardière states (I. ch. v. pp. 175-176): "Most of the large trees near the edges of the sea have been hollowed near their roots by means of fire . . . They seem to be places of shelter for the natives whilst they eat their meals. We found in some of them the remains of the shell-fish on which they feed, and frequently the cinders of the fires at which they had dressed their victuals. . . . Anderson speaks of hearths of clay made by the natives in these hollow trees . . .; but . . . the natives of this country do not make their fires upon hearths, but kindle them upon the bare ground, and prepare their victuals over the coals." Bonwick's statement (p. 19) that, "Ovens are occasionally met with on the Tasmanian island" is probably founded on Anderson's supposition; at least he gives no authority for his statement. The trees were not hollowed out artificially by means of fire. The hollowing out is the ordinary effect of successive bush fires eating into the heart of the gum tree, the heart being softer than the outside wood.

Backhouse says (p. 79): "They daily removed to a fresh place, to avoid the offal and filth that accumulated about the little fires which they kindled daily." "By the considerable heaps of shells we met with from time to time, we judged that the ordinary food of the savages consisted of mussels, wing-shells, scallops, chama, and other similar shell-fish" (Marion, p. 34). Furneaux follows with the remarks (Cook's Second Voy. Bk. I. ch. vii.): "Landed with much difficulty, and saw several places where the Indians had been, and one they had lately left where they had a fire, with a great number of pearl-scallop shells round it, . . . with some burnt sticks and green boughs. . . . Mussel, pearl-scallop, and cray-fish, I believe to be their chief food, though we could not find any of them;" and Anderson reported: "But it was evident that shell-fish, at least, made a part of their food, from the many heaps of mussel-shells we saw in different parts" (Cook, Third Voy. Bk. I. ch. vii. p. 41). After Anderson came Bass, who relates (Collins, ch. xv. p. 169): "The large heaps of mussel-shells that were found near each hut proclaimed the mud banks to be a principal source of food." He also mentions (*ibid.* p. 172), "that having landed on an island off the north-east coast, 'the whole of which wore an aspect of poverty,' yet they found 'this place was inhabited by men, as was shown by the old fire-places, strewn round with the shells of the sea-ear,'" and so also did Flinders (p. 165): "Mussels were abundant, . . . and the natives appeared to get oysters by diving, the shells having been found near their fire-places." La Billardière likewise noticed them (I. ch. v. p. 212), "The heaps of shells which we found near the sea-shore showed that these savages derive their principal means of subsistence from the shell-

fish which they find there." Rossel, who was with La Billardière, remarks (I. ch. iv. p. 56), "They appear to subsist upon shell-fish only, for large heaps of shells were found in the neighbourhood of places where they must have been living;" and Backhouse says (p. 348): "At Little Swan Port we visited the mounds of oyster-shells left by the aborigines, who formerly inhabited this country. . . . They must have been the accumulation of ages." It is, however, strange that we have been unable to find any reference to these shell-mounds in Péron, otherwise the testimony regarding the widespread nature of this food is universal. Mortimer mentions, that on Maria Island, they saw trees hollowed by fire, "and great quantities of shells heaped about them" (p. 17). Mrs. Meredith thus describes the mounds: "Enormous quantities of dead [oyster] shells are found, forming large banks, forty feet high, on two low isthmuses, one of which unites the two groups of the Schouten Mountains, and the other joins the northernmost of these with the mainland. Similar banks are also found at Little Swan Port. After high winds, both live and dead shells are thrown up on the two former shell banks, but not on any other beach in the vicinity. This having doubtless been the case for centuries, the aboriginal inhabitants would be accustomed to resort thither for the oysters, and very probably added to the shells thus naturally collected. . . . They would convey the oysters to the nearest shore for the purpose of eating them, . . . and the banks there would gain perpetual additions from their ample repasts. . . . In Little Swan Port, beds of living oysters now exist, and on the adjacent shore are high banks of shells; . . . but there is no surf or 'wash' in the still waters of this estuary, to cast up shells, so that, unless the one kind of 'natives' consumed the other to such an extent as to account for the accumulation, the banks must have been upraised from the sea. . . . At East Bay Neck, a low isthmus between Forestier's Peninsula and the mainland, large banks of cockle-shells appear, in the same manner as those of oysters at Swan Port, at about four or five yards above high-water mark, and are now overgrown with grass and rushes" (pp. 137-140). And Lloyd, who spent seventeen years in the Colony, referring to the early days of settlement, says (pp. 78-79): "In those primitive times, almost every particle of lime used in the colony was obtained by burning oyster shells, firmly knit beds of which were discovered on the bay shores of my uncle's farm, to the extent of one chain (twenty-two yards) from high-water mark, and varying in depth from six to eight feet, imbedded in rich black sandy loam. . . . On closely examining the oyster-shells, there was nothing to indicate their having been thrown up by any volcanic agency or extraordinary action of the sea; on the contrary, they were promiscuously mixed together like to those opened at an oyster-eating rendezvous; thus affording, in my humble opinion, incontrovertible evidence that Tasmania has been peopled from time immemorial; and many other places along the shores of that colony exhibit the same proof in support of such a suggestion. . . . The banks wherein those large deposits of shells were found are fifteen or twenty feet above the level of the sea; and many an oyster-roasting feast have I gladly joined in with the natives, on those very spots whereon their ancestors must have revelled in like

réunions for ages past." R. Gunn was the first to undertake a scientific examination of these shell mounds. He reports (II. pp. 332-335), "The aborigines of Tasmania appear at all times to have derived a considerable portion of their food from the sea; . . . the testaceae and crustaceae constituted the principal and almost only supply they drew from that element. . . . In cooking, the shells appear in all instances to have been merely roasted in the simplest manner. as I never could trace any indications of ovens, or stones arranged to be heated. . . . In the majority of cases, they consumed their food as near as possible to the fishing stations; occasionally going a little inland to avail themselves of a spring or stream of water. I have, however, observed in a great number of instances, that there were unusually large accumulations of shells on projecting points, headlands and places commanding extensive views—even where not apparently the most eligible for cooking; whence I have supposed that they adopted these sites for their repasts, to protect themselves from the sudden attacks of hostile tribes. . . . Heaps and mounds of shells, of sizes varying from what might be supposed to be the débris of a family dinner to accumulations several feet in thickness, and many yards across, abound on all our shores, and upon every indentation of the coast; the species of which these heaps are composed varying according to locality. . . . On the estuary of the Derwent these remains are found for several miles above Hobart, towards New Norfolk, until they disappear altogether at about three miles from the latter town. On the Tamar they are found at still less distance from the sea; and it does not appear that the aborigines at any time were in the habit of carrying their shell-fish many miles inland; the farthest I have observed being two to three miles. The principal kinds of Testaceae used by the aborigines as food were two species of Haliotis (*H. tuberculata*? and *laevigata*), which both attain a large size. . . . They were removed from the rocks (to which they closely adhere) by means of a wooden spatula-shaped instrument. . . . The Mussel (*Mytilus* sp.) . . . is very common on the Derwent, on the Tamar, the north-west coast, etc. . . . The heaps on the Derwent and Tamar consist principally of this shell. Oysters (*Ostrea* sp.): these are now rather scarce in many places where their remains are abundant. The Warrenah (*Turbo* sp.), which is very common in many situations, seems to have been a very favourite article of food.* At Cape Grim there is a heap, several feet in thickness, of this shell, formed on the top of the Cape. Limpets (*Patellae* sp.): on the south and west coasts, these attain to a very great size. *Fasciolaria trapezium*: this shell I saw principally in the small heaps on the north coast; it is there abundant. A species of *Purpura* occurs occasionally in the heaps near Circular Head. A species of *Cardium*, and some of the smaller bivalves, were used on the Derwent, where these shells are common. . . . The period of time which has elapsed since the shells were removed from the sea (in most cases the latest must be upwards of thirty years), joined to their partial calcination by the aborigines in roasting, has caused their decomposition to be considerable."

* In Milligan's Vocabulary *Warrenah* is given as the name for *Haliotis* or Ear Shell.

Milligan has remarked "that shell-mounds were of two sorts. Shell-beaches, which fell under the domain of the geologist; and shell-mounds proper, formed by aboriginal inhabitants. Shell-beaches were usually not far from the shore. In Tasmania and the adjacent islands, the elevation of the land had left a succession of terraces; one about fifteen to sixteen feet above present high-water mark yields thick beds of shells, now quarried out and burned for lime, chiefly of a *pectunculus* still extant in the sea below. On the soft sunny sides of river banks, and by the grassy margins of springs of water near the sea, heaps of shells occurred under conditions which stamp them as the feeding places of the aborigines. A main feature of difference between shell-mounds proper and shell-beaches was, that in the former the shells had all undergone the process of roasting, and he had accordingly observed that they had gone fast to decay. When the refuse-mounds consisted of oysters, mussels, cockles, and other bivalves, flint knives were usually found in them. On the other hand, where the food had been derived from univalves, round stones of different sizes were met with—one, the larger, on which they broke the shells, the other and smaller having formed the hammer with which they broke them. The aborigines had assured him that these stones and flint implements would always be met with in such mounds; and, upon examination, he had found it so. Bones would also probably be found in artificial shell-mounds; as it was not reasonable to suppose that aborigines would live on shell-fish, in a country where kangaroo, wallaby, opossums, wombats, and other animals are abundant. Accordingly their custom was to sojourn chiefly in the interior, and only occasionally, by way of variety, to visit the sea-coast, whence they would make hunting excursions inland, carrying back to the scene of their feasts on the sea-shore the produce of the chase; thus mingling bones with the exuviæ of the shell-fish on which they fed" (Trans. Ethn. Soc. II. 1863, p. 128).

Péron describes a family which was returning from fishing; nearly all the individuals were loaded with shell-fish belonging to that large variety of *oreille de mer* peculiar to these shores (ch. xii. p. 226), and (*ibid.* p. 254) his meeting with some twenty female aborigines, "as they were returning from fishing, they were all laden with large crabs, craw-fish, and shell-fish grilled on the charcoal, which they carried in their rush baskets."

Bunce states (p. 47) that "the natives obtained from the cider-trees of the Lakes (*Eucalyptus resinifera*) a slightly saccharine liquor, resembling treacle. At the proper season they ground holes in the tree from which the sweet juice flowed plentifully. It was collected in a hole at the bottom near the root of the tree. These holes were kept covered over with a flat stone, apparently for the purpose of preventing birds and animals coming to drink it. . . . When allowed to remain any length of time, it ferments and settles into a coarse kind of wine or cider, rather intoxicating if drunk to excess."

"I should not omit to notice their extreme fondness for tobacco. . . . When not occupied in hunting, cooking &c, they are rarely without a pipe. One pipe is made to serve several. After the husband has taken a few whiffs, it is passed to the wife, and then to others. If a

stranger is present nothing is more likely to please them than to take a few whiffs from their pipe." (Walker MS. Jour.)

Davies was of opinion that "before their intercourse with Europeans they do not appear to have had any knowledge of boiling water." Walker indeed states (MS. Jour.) "They seem to have been acquainted with no other mode of cooking than that of roasting. Boiling was quite strange to them, and meat prepared in that way appears less agreeable to them than the other."

As was to be expected of a race in their condition, the Tasmanians, appear to have availed themselves largely of the edible vegetable productions which abounded in their island. La Billardière noticed that they made use of fern roots, sea-weeds, fungi, etc. (II. ch. v. p. 235; ch. x. p. 14; ch. x. p. 50). The sea-wrack (*Fucus palmatus*) they broiled, and when it was softened to a certain point, they tore it to pieces to eat it, . . . and the *ficoides* they eat without preparation. Rossel also refers (I. ch. iv. p. 99) to the fern roots eaten by the natives; and Melville says: "And at certain seasons they procured, in great abundance, what is called the native bread, a kind of truffle" (p. 346). Gunn (I. p. 47) describes the large white fungus, called in the Colony 'punk,' which grows from the stringy bark, and is said to have been eaten by the aborigines when fresh. Milligan, after describing their fish diet, continues: "With these they mingled the core or pith of the fern trees, *Cibotium Billardieri* and *Alsophila Australis* (of which the former is rather astringent and dry for a European palate, and the latter, though more tolerable, is yet scarcely equal to a Swedish turnip); the young shoots of the *Pteris esculenta*, common ferns, as they emerge from the ground full of viscid mucous juice and various epiphytic fungi, of which one of the most important is that which grows on the Eucalypti, and is known, when dry, under the name of Punk, and used as tinder in the Colony. Punk, when young, is nearly snow-white, soft, and to the taste insipid, with a distant flavour of mushroom; in this stage they eat it freely, either raw or slightly roasted. The *Cyttaria* of the myrtle tree, a small morelle-looking, honey-combed fungus, growing upon a fine pedicle, was a great favourite; but that which afforded the largest amount of solid and substantial nutritious matter was the *native bread*, a fungus growing in the ground, after the manner of the truffle, and generally so near the roots of the trees as to be reputed parasitical. Several mushrooms were also eaten by them; the onion-like leaves of some orchids, and the tubers of several plants of this tribe, were largely consumed by them, particularly those of *Gastrodi sessamoides*, the native potato, so called by the colonists, though never tasted by them. . . . The green seed-vessels of *Acacia sophora*, *A. maritima*, and several others were eaten freely by them, after having been half-roasted by the fire; the amylaceous roots of the bulrush were roasted and eaten by them, together with the carrot-like roots of some small umbelliferae. Of berries and fruits of which they partook, the principal were those of *Solanum laciniatum*, or kangaroo apple, when dead ripe, of *Leucopogon gnidium* and *ericoides*, of certain species of *Coprosma*, of the *Gualtheria hispida*, the *Billardiera longiflora*, of *Cyathodes*, etc. Besides these, the leaf of the larger kelp, whenever it could be obtained, was eagerly

looked for and greedily eaten, after having undergone a process of roasting and maceration in fresh water, followed by a second roasting, when though tough, . . . it is susceptible of mastication" (Beacon, pp. 26-28). Another account says (Proc. Roy. Soc. V. D. Land, I. p. 164), "The pith in the uppermost part of the column of a young and vigorous *Alsophila* is soft and succulent, and, as compared with that from the common Tasmanian fern tree (*Cibotium Billarderi*), is devoid of astringency, and has a bland sweetish taste. The pith of both tree ferns was formerly eaten in a half-roasted state by the aborigines, but that from the *Alsophila* was preferred. Their maxim was, that the pith of the *Cibotium* must be eaten along with the flesh of the kangaroo, etc.; while that from the *Alsophila* was considered so good that it might be partaken of alone." Backhouse records, "We saw many of the tree ferns, with the upper portion of the trunk split and one half turned back. This had evidently been done by the aborigines to obtain the heart for food, but how the process was effected I could not discover. It must certainly have required considerable skill." In the Appendix to his book he adds a list of native plants, from which I extract particulars of those made use of by the natives for purposes of food. "*Geranium parviflorum*: the aborigines were in the habit of digging up the roots of this plant, which are large and fleshy, and roasting them for food. It was called about Launceston, native carrot. This species is very widely distributed over the Colony, and is usually found in light loamy soil. Although we possess about sixty species of this [pea] family, exclusive of the *Acaciae*, none of them yield good edible seeds. The aborigines were in the habit of collecting the ripening pods of *Acacia*, *Sophora*, or the *Boobialla*, and, after roasting them in the ashes, they picked out the seeds and eat them. *Orchidaceae:* a number of plants of this family have small bulbous roots, which were formerly eaten by the aborigines. *Xanthorrhoea Australis*? Grass tree: The base of the inner leaves of the grass-tree is not to be despised by the hungry. The aborigines beat off the heads of these singular plants by striking them about the tops of the trunks with a large stick; they then strip off the outer leaves and cut away the inner ones, leaving about an inch and a half of the white tender portion, joining the trunk; this portion they eat, raw or roasted; and it is far from disagreeable in flavour, having a nutty taste, slightly balsamic. The most extensively diffused edible root of Van Diemen's Land is that of the Tara-fern. This plant greatly resembles *Pteris aquilina*, the Common Fern, or Brake of England. . . . The Tasmanian plant is *Pteris esculenta*, and is known among the aborigines by the name of Tara.* . . . The root is not bulbous, but creeps horizontally, at a few inches below the surface of the earth, and where it is luxuriant, attains to the thickness of a man's thumb. . . . The aborigines roast this root in the ashes, peel off its black skin with their teeth, and eat it with their roasted kangaroo, etc., in the same manner as Europeans eat bread. *Cybotium Billardieri*, Tree Fern: The native blacks of the Colony used to split open about

* None of the vocabularies give the name *Tara* for a fern. The name had probably (like many other words used at Flinders) been imported from elsewhere.

a foot and a half of the top of the trunk of the Common Tree-fern, and take out the heart, a substance resembling the Swedish turnip, and of the thickness of a man's arm. This they also roasted in the ashes, and eat as bread; but it is too bitter and astringent to suit an English palate. It is said the aborigines preferred the heart of another species of tree-fern, *Alsophila Australis*, found at Macquarie Harbour and in other places on the northern side of Van Diemen's Land. *Mylitta Australis*, Native Bread: this species of tuber is often found in the Colony, attaining to the size of a child's head; its taste somewhat resembles boiled rice. Like the heart of the Tree-fern, and the root of the native potato, cookery produces little change in its character. On asking the aborigines how they found the native bread, they universally replied, 'A Rotten Tree.'" Gunn says the *Mesembryanthemum aequilaterale* (pig faces) is the canagong of the aborigines: "The pulp of the almost shapeless, but somewhat ob-conical, fleshy seed vessel of this plant is sweetish and saline" (I. p. 48), and Gell also refers to this (*ibid.* II. p. 323). Lists of plants that *could* have been used for food by the aboriginal Tasmanian natives have been made out, but it is not necessary to repeat them here.

Cannibalism.

"They were great flesh-eaters, but not cannibals, and never were: some of them, being incautiously asked if they ever indulged in this practice, expressed great horror at it. They never named the dead, and certainly never ate them" (Calder, J.A.I.). Holman (IV. p. 404) remarks: "It is certain they are not cannibals:" and Melville (p. 346) further confirms the above by telling us that: "Those who suffered most from their warfare, and were, consequently, likely to attribute to them their worst propensities, never charged them with cannibalism." Bonwick says (p. 22): "Several cases have been narrated by early voyagers of bones of men having been found with burnt pieces of flesh still hanging to them, it was at once concluded that this was decided evidence of cannibalism. But as the blacks of that southern coast were accustomed to burn their bodies, and bury the ashes, the proof of the custom is far from being established. Two excellent authorities, Mr. G. A. Robinson and Mr. Mckay who spent so much time among the race deny the impeachment." It may, therefore, be safely accepted as a fact that cannibalism was not one of their customs.

Hunting and Fishing.

The occasional firing of the grass in order to induce fresh growth to tempt the approach of kangaroos appears to have been a common practice among the aborigines (Meredith, Home in Tasmania, ch. vii. p. 109; Backhouse, p. 112). "Their usual method of killing kangaroos was by surrounding a scrub, setting fire to it, and spearing the kangaroos as they came out" (Davies, p. 412). This method is thus described by Holman, the blind traveller (IV. ch. xii. pp. 405-6): "One of their modes of hunting the kangaroo is generally as successful as it is ingenious.

Having discovered a spot to which they know a number of these animals resort, they make a fire round it, taking care to leave two or three openings by which they may endeavour to escape; they then station themselves at these places, and on the animals attempting to pass, they spear them with such dexterity, that few are ever permitted to escape. They use similar means when any of these animals are found on a small hill, by making a fire round its base. This practice, however, is rather neglected of late, since they have become acquainted with the use of dogs, . . . which they invariably treat with great kindness from a consciousness of their value." West says (II. pp. 85-86), regarding the chase by aid of dogs, the aborigines ran nearly abreast of them: stimulated them by imitating the cry of the kangaroo, and were generally in at the death. Entrapping by fire was not their only method of capturing the kangaroos. White (Evid. Col. and Slav., p. 53) reports that once in May, 1803, while hoeing near a creek, he saw "300 of the natives come down in a circular form and a flock of kangaroos hemmed in between them; . . . they had no spears with them, only waddies; they were hunting."

Lloyd's account of such a hunt is quite graphic: "When but a boy, I passed many happy days in following the chase with those primitive children of the woods who took great delight in teaching me to wield the quivering spear and whistling waddie. . . . The method of capturing the forest kangaroo . . . was exceedingly interesting and exciting. On sighting their prey, the most skilful hunter instantly dropped to the earth, and creeping alternately on hands, knees, and stomach, behind trees and stumps . . .—now insinuating his supple body through the high grass, like a wily snake, until he had successively arrived within thirty or forty yards of the unwary victim—he would carefully raise himself up behind the trunk of a tree presenting the best point of attack, when, poising the fatal weapon, he bounded towards his prey with the agility of a panther, and hurling the spear, seldom failed in transfixing the poor animals. Their mode of hunting in the ferns, scrubs, and underwood, was by clearing a patch of about twenty feet square. Men, women, and children then distributed themselves in a large circle, and advancing towards the cleared space drove the game—brush, kangaroo, wallaby, and bandicoot—indiscriminately to the slaughter" (p. 45). The catching of an opossum was a more difficult matter. West (II. p. 85) says; "The opossum was hunted by the women, who by a glance discovered if the animal were to be found in the tree," and Backhouse (p. 172) refers to such a hunt in the following terms: "The climbing of the lofty smooth-trunked gum trees, by the women to obtain opossums, which lodge in the hollows of decayed branches, is one of the most remarkable feats I ever witnessed." Davies (p. 413) describes the capture in this way: "The natives, especially the women, get opossums by climbing trees. Their senses of seeing and hearing are particularly acute, and a glance will suffice to tell them when there is an opossum in the tree. They always carried with them a small rope, made of kangaroo sinews, and their mode of climbing the trees was as follows: They first, as high as they could conveniently reach, cut a notch with a sharp stone in the side of the tree, then threw the bight of the rope

up, and leaning back, it held against the tree by their weight, until with its assistance the climber got his right great toe into the notch that had been cut; then grasping the tree with his left arm, the rope by a sudden jerk is thrown higher up the tree, a fresh notch is cut for the left toe, and so the climber proceeds. If branches interfere, they are a hindrance to the climber, but he then throws the end of the rope over it, and holding both ends raises himself up." According to Lloyd (pp. 46-47): "The method of catching the climbing opossum . . . is, notwithstanding the imminent danger which attends it, an extremely interesting sight to mere bystanders. The thrilling exclamation of 'Wah! Wah! Wah!' denoting that traces had been discovered of the cat-taloned animal having very recently ascended the tree, soon brought other natives to the spot: whereupon—the most cunning in such matters deciding in council that the impressions made on the smooth bark were of the preceding night—one of the boldest and most agile of the hunters prepared to ascend the formidable-looking blue gum. The flint tomahawk and the strong hay-band supplied the want of a ladder. . . . The strong wire-grass rope, made into close three-strand plait, being passed round the tree and tied in a loop sufficiently large, the native placed himself within it; then with his tomahawk he made a slightly roughed score in the bark, into which, inserting his muscular great toe only, he steadily and unerringly raised himself upright. The band was then dexterously jerked higher up the trunk; another score made and so on, until he had succeeded in reaching the required height. The scores or steps were never less than three feet and a half apart. Having scaled the tree, the next feat was to follow the tracks of the opossum along some bare projecting branch; upon which the native walked upright and confident, as if he also resided amidst the boughs of towering gums. The snug domicile of the opossum being discovered, the ticklish operation came of thrusting in the bare arm into the hollowed branch, pulling him out by the tail, and tossing him from the dizzy height into the midst of the eager hunters who were assembled round the tree. Frequently, however, the wary little animal . . . would retreat from its nest, and perching itself . . . at the extreme end of the branch, would remain till fairly shaken off by its ruthless pursuer." "When the opossum was got out of a hole in the tree, they would knock its head against the tree and throw it down. Those below would catch it up if not dead" (Thirkell). Bass, although he did not see an opossum hunted, considered that the trees were climbed by means of the rope, "for once, at the foot of a notched tree, about eight feet of a two inch rope made of grass was found with a knot in it, near which it appeared to have broken" (Collins, p. 169). He also had seen notched trees (*ibid.*, p. 188). Tasman and his crew, in 1642, had also seen these notches, and reported them to be five feet apart (Gell. II. pp. 323-325). Thirkell (Papers, Roy. Soc. Tas., Aug., 1873) states: "The mode of climbing trees was to get a grass band twisted, put it round the tree, and hold the two ends in one hand, and then with a sharp flint stone they would chip the bark downwards and make a notch for the big toe, then change hands and do the same on the other side." Backhouse's description is of all the best. "The climbing of the lofty, smooth-trunked gum trees, by the

women, to obtain opossums, which lodge in the hollows of decayed branches, is one of the most remarkable feats I ever witnessed. This is effected without making any holes for the thumbs or great toes, as is common among the natives of New South Wales, except where the bark is rough and loose, at the base of the tree. In this a few notches are cut by means of a sharp flint or hatchet; the latter being preferred. A rope, twice as long as is necessary to encompass the tree, is then thrown around it. In former times this was made of tough grass, or strips of kangaroo-skin, but one of hemp is more generally used. The left hand is firmly twisted into one end of the rope, the middle of which is tightly grasped by the right, the hatchet is placed on the bare, closely-cropped head, and the feet are placed against the tree: a step or two is then advanced, and the body, at the same time, is brought into a posture so nearly exact as to admit the rope, by a compound motion, to be slackened, and at the same moment hitched a little further up the tree. By this means a woman will ascend a lofty tree, with a smooth trunk, almost as quickly as a man would go up a ladder. Should a piece of loose bark impede the ascent of the rope, the portion of rope held in the right hand is taken between the teeth, or swung behind the right leg and caught between the great and the fore toe and fixed against the tree. One hand is thus freed, to take the hatchet from the head, and with it to dislodge the loose bark. On arriving at a large limb, the middle of the rope is also secured in the left hand, and the loose end is thrown over the limb by the right hand, by which also the end is caught, and the middle grasped, till the left hand is cleared. This is then wrapped into the middle of the rope, and the feet are brought up to the wrinkles of the bark, which exist below the large limbs. One end of the rope is then pulled downward, and this causes the other to ascend, so that, by an effort of the feet, the body is turned on the upper side of the limb of the tree. In descending, the woman places one arm on each side of the limb of the tree, and swings the rope with one hand till she catches it with the other: she then turns off the limb, and swings underneath it, till she succeeds in steadying herself with her feet against the trunk, around which she then throws the loose end of the rope. Having secured this, she lets go the portion by which she was suspended under the limb, and descends in the manner in which she ascended. Although this is done with ease by women in vigour, one who had been out of health, but seemed recovered, could not get many steps off the ground, so that not only skill, but a considerable measure of strength, appears necessary to ascend the gigantic gum-trees." J. B. Walker was informed by E. O. Cotton that the latter possessed "a water-worn ironstone 'paving stone' broken into just the tool (without handle—to lie on top of head) for making the bruises in gum-tree bark, for toe-grip to go up to an opossum hole. The trees so marked were not infrequent near Kelvedon (Swansea, east coast) once."

Widowson's account (p. 190), on the other hand, describes a method of climbing trees which is accomplished without the use of the rope: "They are extremely expert in climbing, and can reach the top of the largest forest trees, without the aid of branches: they effect this by

means of a small sharp flint, which they clasp tightly in the ball of their four fingers, and, having cut a notch out of the bark, they easily ascend, with the large toe of each foot in one notch, and their curiously manufactured hatchet in the other." * Widowson wrote in 1829, and was therefore one of the earliest writers, but his statement omitting any mention of rope, can only apply to slender trees, as it is hard to believe it possible that a large smooth gum tree can be climbed without rope. Milligan told Tylor, at the International Exhibition of 1862, that he had seen women, even dressed, go up trees 200 feet high. To English readers the height of the tree, let alone the height reached, may appear an exaggeration, but W. Botting Hemsley informs me that in Müller's Eucalyptographia "three species of *Eucalyptus*, namely: *E. obliqua*, *E. amygdalina* and *E. globulus* are recorded as occasionally reaching a height of 300 feet in Tasmania."

Under the heading of food it was shown that the Tasmanians did not eat fish. On this subject Anderson remarks (Capt. Cook's Third Voy. Bk. I. ch. vi.): "They were ignorant of the use of fish-hooks. . . . We did not see any of them employed in catching fish, nor observe any canoe or vessel in which they could go upon the water"; and La Billardière states (II. ch. x. p. 63): "From the manner in which we had seen them procure fish, we had reason to presume that they had no fish-hooks; accordingly we gave them some of ours." According to Wentworth they "have no knowledge whatever of the art of fishing" (p. 115). Barnard Davis (p. 6) is evidently wrong in saying the aborigines had fishing nets; and so is Brough Smyth (II. p. 392) in stating the aborigines used nets, and fish-hooks made of bone or shell; no authority, except Bonwick (p. 15), mentions these, and his account evidently refers to the Flinders Island period, but even for this he brings no evidence. It is possible that there the aborigines had some superstition about the "nurse," a shark (*Odontaspis Americanus*) which grows about ten feet long. Jas. F. Young (a connection of G. A. Robinson) who lived in Bass Straits Islands informed J. B. Walker that he believes the aborigines, when on Flinders Island, used to eat fish, and were particularly fond of the "parrot-fish" and the "blue fish." Furneaux (Cook's Third Voy. I. ch. vii.) uses the word "nets," but the context clearly shows fish nets were not meant, but "some bags and nets made of grass, in which I imagine they carry their provisions and other necessaries." The women dived for *haliotis* and crayfish. "They take down with them a small grass basket, slung round their waist, into which they put their shell-fish" (Davies, p. 413); and Péron and La Billardière frequently refer to this method of obtaining food from the sea (*see* Food). "Adhering to the rocks . . . the Mutton-fish are met with abundantly. These are often taken in deep water by the native women, who dive for them, and force them from the rocks by means of a wooden chisel. They put them into an oval bag, and bring them up suspended round their necks" (Backhouse, p. 103). The same author continues, on another occasion: "In the afternoon we went . .

* It has been said that the notches cut in the trees were about 3½ feet apart (Tasman's Journal: 5 Dutch feet).

on a fishing excursion. . . . Some of the women went into the water among the large sea-tangle, to take crayfish. These women seem quite at home in the water, and frequently immerse their faces to enable them to see objects at the bottom. When they discover the object of their search, they dive, often using the long stems of the kelp to enable them to reach the bottom; these they handle as dexterously in descending as a sailor would a rope in ascending" (Backhouse, p. 168). Walker's account (p. 170) is very similar to Backhouse's, but he adds "they appear to float with their heads in an upright position above water without effort," and also that "seizing the crayfish by the back, they ascend promptly to the surface, where they readily disengage themselves from the kelp and weed, and throw the prey to their companions on shore." A. O. Cotton says the women swam certainly well at times; in diving for shell-fish and crayfish they were very expert and persevering (communicated to J. B. Walker) [*see* Swimming]. One of the French explorers saw the wooden chisels being made. "We observed some of the savages employed in cutting little bits of wood in the form of a spatula, and smoothing them with a shell, for the purpose of separating from the rocks limpets or sea-ears, on which they feast" (La Billardière, II. ch. x. p. 52).

At times fish were speared for sport only, and such pastime is thus described by Lloyd (pp. 50-52): "On one of these occasions [corroboree] . . . the black and white auditory were informed by the head warrior that a 'big one fish spear um' (fish hunt) would come off on the following morning, . . . not with the object of obtaining food, but merely as a matter of sport. . . . The locality chosen for the sport was called Sweet Water Bay. At high-water its greatest depth did not exceed three feet for upwards of one-third of a mile from the shore. Its waters literally teemed with the dangerous ray-fish. The preparation for the onslaught upon the finny monsters commenced by simultaneous entry into the water of the whole assembled tribes, men, women, and children, numbering upwards of 300, who, dividing, entered at two different points, distant from each other about 250 yards, and continued to wade out until they had formed themselves into a half circle; then, with their long sticks furiously beating the water, accompanied with frantic yells, and other unearthly sounds, they generally succeeded in retaining within the goal numbers of the dreaded fish. The serried cordon having so far completed their work, a few of the most active and skilful young savages, each armed with the keen-edged tomahawk and two heavy barbed spears, boldly entered the scene of action. Quickly discovering their devoted prey, they cast the deadly weapon; the awkward fish, writhing and plunging, darted along the surface of the water; . . . but the firmly-planted spear once grasped by the muscular hand of the excited hunter, the victim was soon hauled to the shore and finally despatched. . . . After having satisfied their warrior-propensities by destroying numbers of those dangerous creatures, the hunters would retire to their camp-fires and regale themselves upon the usual coast fare, oysters and steaming opossum." A. O. Cotton told J. B. Walker that the oborigines speared the sting-ray on the flats, but he does not know of their ever eating fish. Melville also refers to fish spearing (p. 347).

In Banks Straits the catching of seals was thus described by Kelly (p. 14): "We gave six women each a club that we had used to kill the seals with. They went to the water's edge and wet themselves all over their heads and bodies, which operation they said would keep the seals from smelling them as they walked along the rocks. They were very cautious not to go to windward of them, as they said, 'a seal would sooner believe his nose than his eyes when a man or woman came near him.' The women all walked into the water in couples, and swam to three rocks about fifty yards from the shore. There were about nine or ten seals upon each rock, lying apparently asleep. Two women went to each rock with their clubs in hand, crept closely up to a seal each, and lay down with their clubs alongside. Some of the seals lifted their heads up to inspect their new visitors and smell them. The seals scratched themselves and lay down again. The women went through the same motions as the seal, holding up their left elbow and scratching themselves with their left hand, taking and keeping the club firm in their right ready for the attack. The seals seemed very cautious, now and then lifting up their heads and looking round, scratching themselves as before and lying down again; the women still imitating every movement as nearly as possible. After they had lain upon the rocks for nearly an hour, the sea occasionally washing over them (as they were quite naked, we could not tell the meaning of their remaining so long); all of a sudden, the women rose up on their seats, their clubs lifted up at arms' length, each struck a seal on the nose and killed him; in an instant they all jumped up as if by magic and killed one more each. After giving the seals several blows on the head, and securing them, they commenced laughing aloud and began dancing. They each dragged a seal into the water, and swam with it to the rock upon which we were standing, and then went back and brought another each, making twelve seals."

Regarding the capture of birds, Anderson reported (Cook's Third Voy. Bk. I. ch. vi.): "There are several sorts of birds, but all so scarce and shy, that they are evidently harassed by the natives;" while La Billardière has the following (II. ch. x. pp. 42-43): "A trifling incident gave us reason to presume that they sometimes catch birds with their hands. A paroquet . . . flew by us, and pitched on the ground at a little distance. Immediately two of the young savages set off to catch it, and were on the point of putting their hands upon it, when the bird took wing."

According to O'Connor (p. 55), "The natives are as tenacious of their hunting grounds as settlers of their farms." Robinson told Calder (J.A I. p. 23), that though their wives went with them in their hunting excursions, they did not allow them to participate in the sport, and that they acted only as drudges, to carry their spears and the game; but that the fishing (for shell-fish only, obtained by diving) was resigned wholly to them. The men, he said, considered it beneath them.

"They lay up no stores of provisions, and have been known in winter time to eat kangaroo skins" (Brodribb, p. 52).

CHAPTER VI.

Nomadic Life.

"THEY were of wandering habits, yet they seldom advanced beyond the boundaries which marked their own respective possessions—their place of encampment depended on the food they had obtained in hunting or fishing—as it was their custom to make their sojourn where they procured their prey and took their last meal" (Melville, p. 346). Furneaux (Cook's Sec. Voy. Bk. I. ch. vii.) thought they were nomadic: "They lie on the ground, on dried grass; and I believe they have no settled habitation (as their houses seemed built only for a few days), but wander about in small parties from place to place, in search of food, and are actuated by no other motive. We never found more than three or four huts in a place, capable of containing three or four persons each only." The following extracts from Rossel (I. ch. iii. p. 51; ch. iv. pp. 69 and 82) confirm Furneaux's supposition: "I found near the stream the remains of some encampments of the natives of the country. The oyster-shells and limpets, pieces of burnt wood, and the down-trodden grass near, assured me that they had stayed there. . . . At a short distance from the shore, three huts, which were abandoned, made us think that the natives of the country came to live on this little island during certain seasons of the year. This island [La Haye] is covered with trees; at every step, there, we came across oyster-shells, and recent traces of fire, which seemed to show that it had been inhabited by the natives of their country, and that they could only have abandoned it very recently" [time of year, May]. Breton says (p. 349) "they lead a wandering life," and Widowson (pp. 189-190), that "they have no appointed place or situation to live in; they roam about at will. . . . They rarely move at night." "They are not fond of travelling in the wet, nor will they do so but in cases of necessity. They show the same reluctance to travelling in the dark. As soon as it is dusk they take care to admonish you that it is time to rest" (Walker, p. 105). Péron (ch. xx. sec. i. p. 448) speaks of their "always wandering," and states (ch. xvi. pp. 337-338): "From what I have elsewhere narrated of our dealings with the inhabitants of Van Diemen's Land, it can be seen that, not only those on Bruny Island belong to the same race, but, further, that they migrate alternately from the one region to the other. It is probable that at the time of our anchorage in Adventure Bay they were on the mainland; for we could not discover any traces of their actually living there. It would appear, likewise, that this part of Bruny Island is less frequented by them than that opposite V. D. Land; which seemed to me to arise from scarcity, in Adventure Bay, of the large *Haliotis*, big *Turbos*, and oysters,

which constitute the principal food of these people. To make up for this, however, the Bay, during summer, when the channel is dried up, supplies them with all the water which they need." According to Holman (IV. ch. xii. p. 405): "Migration from one part of the island to another is usual with the respective tribes, according to the season of the year; the attainment of food appearing to be their principal object in the change of place."

Governor Arthur mentions that the north-east coast of V. D. Land was continually frequented by the natives for shell-fish, and also on account of its being the best sheltered and warmest part of the island, and remote from the settled districts" (Col. and Slav. p. 4). Brodribb (*ibid.* p. 52) mentions that "The natives from the eastward do not go further west than Abyssinia," and amongst certain places visited by them "there is one in the Campbell Town district, where they go to obtain flint. The natives remain more stationary in the winter than in the summer . . . they are then comparatively inactive." The Rev. R. Knopwood (*ibid.* p. 53) understood that the natives cross the country from east to west in the month of March. O'Connor (*ibid.* p. 54) states: "They are never seen in winter; . . . they then retire into the interior." It is strange Jeffreys (p. 127) should say, "They but seldom visit the coast," for all other writers refer to such visits, and we have the evidence of the recent shell mounds. He, however, continues: "Their excursions, in the autumn, are supposed to be from west to east, and in the spring from east to west." There can be no doubt from all the above that the migrations of the aborigines were periodical, and West (II. p. 20) sums up the question thus; "The tribes took up their periodical stations, and moved with intervals so regular, that their migrations were anticipated, as well as the season of their return. The person employed in their pursuit by the aid of his native allies, was able to predict at what period and place he should find a tribe; . . . and though months intervened he found them in the valley, and at the time he foretold," adding (II. p. 83), "During the winter, the natives visited the sea-shore: they disappeared from the settled districts about June, and returned in October."

From Furneaux's account it did not seem that they moved in large numbers; but Prinsep (p. 78) says: "They move in large bodies, with incredible swiftness, forty or fifty miles in one night." This statement contradicts that of Widowson, as regards travelling at night; but as regards numbers agrees with O'Connor (p. 54), who says they "travel in parties of ten, twenty, and thirty." "Though they rarely remain two days in a place, they seldom travel far at a time. Each tribe keeps much to its own district" (Backhouse, p. 104). According to Walker each tribe confines itself generally to a district seldom exceeding twenty or thirty miles in its widest extent. Their principal journeys were those made in the summer season to the high lands from the lower tracts (the haunts of the game) which were their resort in the winter" (MS. Jour.) We have seen above that Melville also says they keep within their boundaries; but both statements appear to contradict the reasons usually described as the cause of their intertribal feuds (see War). According to Laplace (III. ch. xviii. p. 201), in their constant journeys

BREAK-WIND OR HUT MADE OF BARK, AFTER PETIT IN PÉRON'S WORK.

it was the women who had "to carry the hunting or fishing utensils, the provisions, and the children unable to walk."

"Each tribe of the aborigines is divided into several families, and each family, consisting of a few individuals, occupies its own fire" (Backhouse, p. 104). Lloyd (p. 137) says also: "Wherever a tribe of aborigines locate themselves, each family kindles its separate fire at fourteen to twenty yards apart." "They never kindle large fires, lest their haunts might be tracked, but choose retired situations, and generally where food and water are easily attainable" (V. D. Land Annual, 1834, p. 78). "Their encampments were always formed on the margin of a stream or lagoon. To be within reach of a natural reservoir was of prime importance to a people who had no means of digging wells, or of carrying about with them, for any considerable distance, a stock of water" (Dove, I. p. 250). Colonel Arthur refers to "The migratory habits of the aborigines, and their attachment to their savage mode of life, as raising difficulties in the way of their settling down in any one district" (Col. and Slav. p. 4); and Dove, years afterwards, makes the same complaint: "Such is the force of habit and association, that even yet these children of the forest gladly quit the neat and substantial cottages which have been built for them, for the luxury (as they account it) of wandering over the bush, and of reclining under the shade of a roofless break-wind. In the hour of sickness and death, they often breathe a wish to meet the issue of their maladies amidst the wilds of Nature" (I. p. 249).

Habitations.

Cook and Anderson were both under the impression that the natives hollowed out, by means of fire, the lower part of tree trunks in order to make use of such openings for habitations (Third Voy. Bk. I. ch. vi. pp. 41-45). Mortimer (pp. 17-18) also mentions these burnt-out hollows. Rossel held similar views, and they were confirmed by the fact that these burnt-out hollows were always on the east side of the trees (I. ch. iii. pp. 51-53; ch. iv. pp. 55, 61-62). Marion (p. 34) "saw no signs of any houses, only some break-winds, rudely formed of branches of trees, with traces of fires near them," and according to Dixon (p. 22), it "was only in the coldest weather that they thought of erecting a shelter. This was always of the rudest structure, being a few upright sticks, leaning together, and scantily covered with strips of bark; but as soon as the fine weather returned, the frail habitation was deserted." Furneaux thus describes the huts (Cook's Sec. Voy. Bk. I. ch. vii.): "The boughs of which their huts are made are either broken or split, and tied together with grass in a circular form, the largest end stuck in the ground, and the smaller parts meeting in a point at the top, and covered with fern and bark, so poorly done that they will hardly keep out a shower of rain. In the middle is the fire-place, surrounded with heaps of mussel, pear-scallop, and cray-fish shells. . . . I believe they have no settled habitations, as these houses seemed built only for a few days." Bass's description is somewhat different: "Their huts, of which seven or eight were frequently found together like a little encampment, were constructed of bark, torn

in long strips from some neighbouring tree, after being divided transversely at the bottom, in such breadths as they judge their strength would be able to disengage from its adherence to the wood, and the connecting bark on each side. It is then broken into convenient lengths, and placed, sloping wise, against the elbowing part of some dead branch that has fallen off from the distorted limbs of the gum tree; and a little grass is sometimes thrown over the top part. But, after all their labour, they have not ingenuity sufficient to place the slips of bark in such a manner as to preclude the free admission of the rain" (Collins, p. 168). "Dr. Ross saw some huts in V. D. Land which he compared to a teacup broken in half, and set upon its mouth. His description of those he observed upon the Shannon, in 1823, runs as follows: 'They stood irregularly within a few yards of each other, and we counted seventeen of them. From the appearance of the fires, we guessed they had been inhabited about a week before. The wigwams, or huts, were built entirely of bark, supported here and there by a piece or two of dry wood. The bark which had been stripped off the trees, was piled in upright lengths close to each other, rudely joined together at the top; the whole forming but a segment of a globe, open to the east. We had the curiosity to enter two or three of these huts, and miserable indeed must have been the shelter they afforded'" (Bonwick, p. 49). "Mr. Robinson relates having fallen in with a similar character of edifice, when near Macquarie Harbour. These had a framework of wattles, and a thatch of reeds in regular and beautiful tiers, commencing at the bottom. The orifice for the door was small. Each hut would hold from twenty to twenty-five persons" (*ibid*). Against this we have La Billardière's testimony, which says (II. ch. x. p. 10): "The ingenuity with which they had disposed the bark that covered its roof, excited our admiration; the heaviest rain could not penetrate it. It can be supposed that the different tribes did not all build their huts or break-winds on exactly the same pattern." Flinders mentions that Cox saw "a hut, or rather hovel, neatly constructed of branches of trees and dried leaves" (Sec. IV. p. 91): and from Mortimer's remarks it is to be inferred he also met with huts constructed of leaves and branches, without bark (pp. 17-18). The spongy bark of the *Eucalyptus resinifera*, which peels off naturally, seems also to have been used for coverings for the huts (La Billardière, I. ch. v. p. 174), and the same author tells us that, in fixing up the framework, the branches were fixed into the ground by both ends (*ibid.* pp. 179-191). The illustration on p. 106 (after Petit) shows the break-wind nature of these constructions, and Péron's own words will bear out the illustration. Describing one of these he says (ch. xii. p. 225): "It was simply a wind shelter of bark, arranged in a semi-circle, and leaning against some dry branches. The sole object of such a frail refuge could only have been to protect the man from the action of the very cold winds. I observed that its convexity was opposed to the effect of the S.E. winds, which on these shores are the most constant, the most impetuous, and the coldest." Some huts that Calder met with (J.A.I. p. 20-21) "in the Western Mountains, seemed to have been constructed in a great hurry, and were composed of a few strips of bark laid against some large dead branches that were used just as they had fallen from the trees above,

Others that I have seen had evidently been occupied for several nights. These were also of bark, supported on sticks driven a little into the ground. . . . These huts were closed only on the weather side, and perfectly open in front, some large enough for several persons, others less." The west coast tribes do seem to have had better shelters than the other tribes, owing perhaps to the wetter climate on that coast. J. B. Walker was informed by Lyne "that their huts were mere break-winds of sheet or bark, set up against a stick or branch placed in a slanting direction. The fire was placed to leeward of the break-wind. When they camped without putting up a break-wind, they would have several small fires round and would sleep in the centre." Geo. Eyles overseer to W. A. B. Gellibrand, informed the latter that "their shelters were formed of sheets of bark (stringy bark*) laid against a large fallen tree, making a sort of kennel into which they crept." This was in 1836, at the London marshes, near Marlborough, not far from the river Nive, on the central plateau, west of lake Echo (communicated by W. A. B. Gellibrand to J. B. Walker). In later days when hunted they were probably content with the slightest shelter.

"It was only on the west coast, between Port Davey and Macquarie Harbour, that huts were in use continuously, for periods of about six months together; these huts were conical, and thatched with grass, having an opening on one side, to answer the double purpose of door and chimney; (Milligan, Beacon, p. 25). It would seem this account is taken from Jorgenson (a romancer) out of Elliston's Almanack, 1838 (p. 69): "They were very neatly built and well thatched; they appeared much in the form of a beehive, and would with ease contain thirty persons." Another description of these huts runs: "Three pieces of timber are placed in an oblique position with their ends sunk a little into the ground, and meeting in a point at the top, where they are fastened by a cord of bark. Two of the three sides of this dwelling are then filled with wicker-work, like their canoes; and the whole is completely secured from the inclemency of the weather by a covering of long grass" (Jeffreys, pp. 128-129). Jeffreys is a somewhat random writer and his statements must be accepted with caution. The term wicker-work as applied to huts and canoes is misleading, as it conveys the idea of osier or willow—basket-work in fact. A more accurate expression would be "wattled" perhaps, but that would only be approximately correct. The work could only have been roughly interlaced branches or strips of bark (as shown in illustration). Speaking of the break-winds, West says (II. p. 82.): "These huts formed rude villages, and were seen from seventeen to forty together. The former number being raised by a tribe of seventy, from four to five must have lodged under one shelter. Some, found at the westward, were permanent; they were like beehives, and thatched; several such were seen by Jorgenson, on the western shore—strong and apparently erected for long use." In their camping places "some of them sat on kangaroo skins, and some others had a little pillow, which they called *roéré*, near a quarter of a

* "Stringy bark" (*Eucalyptus obliqua*) has a very thick fibrous bark known as "bulls wool." By hacking the bark at the base of the tree and loosening it at the bottom, long broad sheets may be stript off.

yard long, and covered with skin, on which they rested one of their elbows" (La Billardière, II. ch. x. p. 47).* In the Journal of the first Chaplain at the Derwent, Rev. R. Knopwood, under date 21st June, 1804, there is an account of the visit of Mr. William Collins to the Huon river. "He was conducted to the town (*sic*) by some of them (*i.e.* the blacks), where there were about twenty families; he stayed all night with them." There is no description of their habitations.

Curious Structures.—"A curious account of one of their places of meeting is preserved in an official letter, written by Mr. W. B. Walker, dated December 24, 1827, from which the following is taken:—'Some time since, Mr. W. Field had occasion to search for a fresh run for some of his cattle, in the course of which he found a fine tract of land, to the west of George Town, in which is an extensive plain, and on one side of it his stock-keepers found a kind of spire, curiously ornamented with shells, grass-work, etc. The tree of which it is formed appeared to have had much labour and ingenuity bestowed upon it, being by means of fire brought to a sharp point at the top and pierced with holes, in which pieces of wood are placed in such a manner as to afford an easy ascent to near the top, where there is a commodious seat for a man. At the distance of fifteen or twenty yards round the tree are two circular ranges of good huts, composed of bark and grass; described as much in the form of an old-fashioned coal-scuttle turned wrong side up, the entrance about eighteen inches high, five feet or six feet at the back, and eight feet or ten feet long. There are also numerous small places in the form of birds'-nests, formed of grass, having constantly fourteen stones in each. The circular space between the spire and the huts has the appearance of being much frequented, being trod quite bare of grass, and seems to be used as a place of assembly and consultation. In the huts and the vicinity were found an immense number of waddies, but very few spears. . . . There are two others, but of inferior construction, one about five miles from the Supply Mills, and the other west of Piper's Lagoon, north of the Western River. He [my informant] has frequently met small parties of natives on their way to and from the two last-named places.'" (Calder, J.A.I. pp. 23-24). This was on the banks of the Tamar, and not the west coast, and the period some twenty-five years after the aborigines had been in European contact. The evidence for huts as distinguished from break-winds having been built by blacks in their wild state, rests upon the unreliable testimony of Jorgenson, and this only for the west coast. Bonwick's statement (p. 50), "When so harassed by Europeans, they left off building huts and were satisfied with break-winds," would imply that huts were originally built, which, however, is as mentioned very doubtful. La Billardière describes a curious structure of another sort (ch. v. pp. 178-179): "We found on the skirts of the forest a fence constructed by the natives against the winds of the

* His words are:—"et quelques autres avoient un petit oreiller qu'ils nomment *roéré*, long d'environ deux decimetres, et couvert de peau sur lequel ils appuyoient un des coudes" (II. p. 43); but Prof. Ratzel (Völkerkunde, Leipzig, 1894, 2nd Ed., I. p. 351) translates *oreiller* into *kopfschemel, i.e.* headstool which is manifestly not correct. It is not at all improbable that this *oreiller* is the kangaroo rug rolled up for using as a drum as described by Lloyd (ch. iv. p. 50).

bay, in consisted of strips of the bark of the *Eucalyptus resinifera*, interwoven between stakes fixed perpendicularly into the ground, forming an arch, of about the third of the circumference of a circle, nine feet in length and three in height, with its convex side turned towards the bay. . . . We found another of the fences above described on the skirt of the forest. It was of the same construction and height as the former, but twice as long."

Agriculture.

Of agriculture in all its branches the Tasmanians appear to have been absolutely ignorant, for we find no mention anywhere of their possessing any knowledge of the cultivation of the soil.

Domestic Animals.

Davies (p. 418) remarks: "They have no domestic animals, unless a young tamed kangaroo could be esteemed such; and it is much to be doubted, whether, in their wild state, they even had this. Of later years they have had dogs." These dogs, according to Backhouse (p. 85), "were highly valued by their owners, who obtained them from Europeans, there being originally no wild dogs in V. D. Land." Widowson also tells us (p. 190) that the aborigines "roam about at will, followed by a pack of dogs, of different sorts and sizes, which are used principally for hunting. He adds (*ibid.*) a curious fact in connection with their fondness for these animals, namely, that the "females are frequently known to suckle a favourite puppy instead of a child." According to Walker (pp. 99 and 167) they are all excessively fond of their dogs, hugging them like children, carrying them in their bosoms, and allowing them to lick their faces." In 1816, at Banks Straits, Kelly states the aborigines had "at least fifty dogs" with them (p. 14).

With regard to the question of vermin, we have the following statement by La Billardière (II. p. 55): "These people are covered with vermin. We admired the patience of a mother, who was a long while employed in freeing one of her children from them; but we observed with disgust, that, like most of the blacks, she crushed these filthy insects between her teeth, and then swallowed them."

Courtship.

West has the curious statement: "It is said they courted with flowers" (II. p. 78). Bonwick (p. 69) gives a long account of the courtship, but it is evidently Australian, probably Victorian, for writing in 1870, he says that the account was given by a black fifteen years before, and that only two years before he had visited the same black at his mountain hut. Therefore it could not be a Tasmanian black. Bonwick also says: (p. 71) "A lock of hair was not an unknown present among Tasmanian maidens to some heart chosen one of the foreign sex." He gives no authority for the statement. Lloyd (p. 45) says females were betrothed from childhood, nevertheless there must have been occasionally some romance, judging by a

love affair reported by Walker (p. 103). It runs as follows: Pannehrooneh had long felt an affection for Pellonnymyna, but no persuasions of his could induce her to become his wife. One day they were crossing a river along with many more of their countrymen, when Pellonnymyna was suddenly seized with an attack of illness, and became unable to support herself. The faithful lover was at her side. Seizing her in his arms, he bore her to a place of safety, and during her indisposition, which was tedious, he nursed her with the greatest attention, and most affectionate assiduity. She at length recovered, when, overcome with gratitude, she declared that none but Pannehrooneh should be her husband; and from that time they have become united by the most inviolable attachment."

Social and Marital Relations.

No marriage ceremony seems to have been described or even witnessed by any European.

"It was rarely the custom amongst them to select wives from their own tribes, but rather to take them furtively, or by open force, from neighbouring clans; they were monogamous, but the practice of divorce was recognized, and acted upon, on incompatibility of disposition and habits, as well as on grosser cause given. Tasmanian lords had no difficulty, and made no scruple, about a succession of wives, and would thus occasionally, after temporary separation, readjust differences, and live happily ever after with their first loves: still they never kept more than one wife at one time" (Milligan, Beacon, p. 29). Calder also speaks as though they were a monogamous people: "It is nowhere stated . . . that polygamy was practised by the Tasmanian; but as the man Joe . . . had two wives at the same time, it cannot be said the practice was unknown to them" (J.A.I., p. 22). Peron mentions meeting with a family of aborigines, "two members of which, a young man and a young woman, appeared to us to be at the same time *epoux et frères*" (ch. xii. p. 226). There is, however, plenty of evidence to show that the natives were polygamous. West says (II. p. 78): "Polygamy was tolerated; women were, latterly, bigamists." Lloyd settles the question in favour of polygamy thus (pp. 44-45): "Plurality of wives was the universal law among them. Amongst the Oyster Bay tribe, in 1821, I scarcely ever knew an instance of a native having but one *gin*. On the contrary, two or three were the usual allowance. I have known a grey-headed old savage to possess three wives of the respective ages of thirty, seventeen, and ten years, all betrothed to him from childhood, who from the time of their betrothal, became members of his family circle, entirely dependent on him for support." In spite of Lloyd's experience, there were doubtless exceptional cases when monogamy prevailed, for on one occasion during an interview La Billardière reports: "Two of the stoutest of the party were sitting in the midst of their children, and each had two women by his side. They informed us by signs that these were their wives, and gave us a fresh proof that polygamy is established among them. The other woman, who had only one husband was equally careful to let us know it. It would be difficult to say which are the happiest; as the most laborious of their domestic occupations devolve upon them, the former

had the advantage of a partner in them, which perhaps might sufficiently compensate their having only a share in their husbands affections" (II. ch. x. p. 60). Bonwick (p. 74) says as follows of the wife: "Even when divorced she was by no means free, as the tribe exercised jurisdiction in the woman's affairs, and the disposal of her person. She soon came under bondage again to another man, though perhaps to a younger than her first affianced one; as the young fellows were in most instances supplied with their first partners from the overflowing establishments of their seniors, or by the grant of a cast-off bit of property." There is no evidence that there were any overflowing establishments—three wives being the greatest known number of women attached to one man. He continues: "My friend Truganina, in the course of her rambles with the Conciliatory Mission of Mr. G. A. Robinson, seems to have changed her partners in a free way. One of the women attached to Mr. Robinson's party actually went a distance of seventy miles from her residence to catch a husband in an alien clan."

We have seen above that the women had a sense of modesty. G. A. Robinson and Catechist Clark, at Flinders Island, who lived for years with the aborigines, both declare their conviction of the modesty of the young females" (Bonwick p. 60). The latter spoke to Bonwick (p. 12) "of their observance of cleanliness in such private duties, their decency in the conjugal relation." Jorgenson had this good word for them: "Notwithstanding a few instances to the contrary, the aboriginal females were modest in their discourse, and discreet in their manners! Adultery was punished by blows or leg-spearing. The Moore River blacks gave a man so many spears at his legs, but allowed the females of the tribe to sit on the adulteress, and cut her body about with flints" (Bonwick p. 60).

Dove considers that from the fact of polygamy prevailing, the condition of the women must have been abject (I. p. 252). Regarding their treatment by their husbands, Péron, describing an interview with some twenty females aborigines, says: "They were nearly all covered with scars, the miserable results of the bad treatment of their brutal husbands" (p. 252). These scars may perhaps have been only the cicatrices with which they adorned themselves. The manner in which the men took the food from the women, giving them only the remnants, has been described in the chapter on food. On one occasion some twenty women had deposited the results of their fishing at the feet of the men, "who immediately divided it up, without giving them any; they proceeded to group themselves behind their husbands, who were seated on the back of a large sand-bank; and there, during the remainder of the interview, these unfortunates dared neither to raise their eyes, speak, nor smile." Such conduct is perhaps explained by La Billardière's statement (II. ch. x. p. 61) that the women showed the greatest subordination to their husbands: It appeared that the women were careful to avoid giving their husbands any occasion for jealousy." The men are very indolent, and make the women their beasts of burden, and do all their servile operations, such as cooking, etc. . . . While the men are taking it easy in front, the women follow at some short distance behind, sweltering under a load of one or two children on their backs, a couple of puppy dogs in their

arms, and a variety of miscellaneous articles slung around them. The men are extremely selfish; if, after being short of food, one kills a kangaroo, he does not divide it with the others of the party, but, after his wife has cooked it, and taken her place behind his back, he satisfies himself with the choicest parts, handing her from time to time the half-devoured pieces over his shoulder; this he does with an air of the greatest condescension, without turning round" (Davies, p. 415). Lloyd's account is very similar (p. 44); "Hard labour is the matrimonial inheritance of the poor *gin* [woman]. In travelling, the task of carrying her infant, the food, and all the worldly goods and chattels of the family, devolved upon the wretched woman; whilst her lord, with head erect, unburdened except with the spear, the shield, and waddie, walked proudly in advance of his frail tottering slave;" and so is Calder's (J.A.I. p. 20): "They [the men] did not allow their wives to participate in the sport, . . . they acted only as drudges to carry their spears and game; but the fishing (for shell fish only . . .) was resigned wholly to them. The men considered it beneath them, and left it, and all other troublesome services, to them, who, in nine cases out of ten, were no better than slaves. If a storm came on unexpectedly, the men would sit down while the women built huts over them, in which operation, as in all others of a menial nature, the men took no part." "The construction and propulsion of the catamaran, or boat of the native, was always the work of the women" (*ibid.* p. 22). In Péron's drawing of the canoe it is propelled by *men*. La Billardière relates (II. ch. x. p. 59) that it gave him and his party great pain to see the poor women condemned to the severe toil of diving for shell-fish, . . . and often entreated their husbands to take a share in their labour at least, but it was always in vain. The men remained constantly near the fire, feasting on the best bits." "Horton records an instance of unkindness, perhaps not general, nor very uncommon; it was noon: the mother, her infant, and little boy, had been without food all day; the father refused any part of that he had provided. Another of the tribe, however, was more generous; when he handed the woman a portion, at Horton's request, before she tasted any herself, she fed her child" (West, II. p. 79). The V. D. Land Almanac for 1834, p. 78, says the men treat their women kindly.

The arrival of the first white men, chiefly sealers, without any female companions, naturally led to close relations between the aboriginal women and the sealers. "These connections became so common, that the Governor, . . . thinking to do an act of justice by setting these women at liberty, ordered them to be sent back to their tribes; but the magistrates charged with the carrying out of the decree were so moved by the despair and the prayers of these poor creatures, that they demanded fresh orders, and things remained as before" (Laplace, III. ch. xviii. pp. 202-203), and in Jeffreys (pp. 118-119), we find the following words bearing on these liaisons: "The author had several opportunities of learning from the females, that their husbands act towards them with considerable harshness and tyranny. These women are known sometimes to run away from that state of bondage and oppression to which they say their husbands subject them. In these cases they will attach themselves to the English sailors. . . . They give their European protectors

to understand that their own husbands make them carry all their lumber, force them out to hunt, and make them perform all manner of work; and that they find their situation greatly improved by attaching themselves to the sealing gangs."

Relationships.

"In Australia and Tasmania men were held relatives of their mothers' relatives," so says Bonwick (p. 62). We really know nothing of such relationship amongst the Tasmanians.

Education.

"Practising throwing small spears, and other savage exercises, appear to be the whole education and employment of the children." Beyond this statement of Davies (p. 412) we have no knowledge of the way in which their children were brought up. La Billardière "observed in the children the greatest subordination to their parents" (II. ch. x. p. 60). The women had the entire care of the children, and the natives were extremely fond of their offspring (V. D. Land Almanac, 1834, p. 78). Bonwick (p. 78) adds, "boys were preferred to girls," A French party alarmed some children, upon which La Billardière remarks (II. ch. x. pp. 54-55): "The least of the children, frightened at the sight of such a number of Europeans, immediately took refuge in the arms of their mothers, who lavished on them marks of the greatest affection. The fears of the children were soon removed; and they showed us, that they were not exempt from little passions, whence arose differences, to which the mothers almost immediately put an end by slight correction; but they soon found it necessary to stop their tears by caresses." "I shall not pass over in silence the correction a father gave one of his children for having thrown a stone at the back of another younger than himself: it was merely a light slap upon the shoulder, which made him shed tears, and prevented him doing so again" (*ibid.* II. ch. x. p. 48). On the other hand, it is reported (Widowson, p. 190): "So careless are they of their children, that it is not uncommon to see boys grown up, with feet exhibiting the loss of a toe or two, having, when infants, been dropped into the fire by the mother."

Initiatory Ceremonies.

Nothing is known concerning any initiatory rites practised by the Tasmanians. Davies (p. 412) tells us that when "the males arrive at the age of puberty, they are deeply scarified on the shoulders, thighs, and muscles of the breast."

Bonwick after describing Australian initiatory ceremonies, continues (p. 202) "From all that I was able to gather in my enquiries among very old residents in V. D. Land, it is my opinion that the customs here described, in connection with young-men-marking in New Holland, existed more or less with the different tribes of the Tasmanians."

Phallism.

Bonwick states, "the phallic idea was not unknown in Tasmania" (p. 195); and again "the corrobories of the Tasmanians, which elsewhere are shown to have a mystic meaning were some of them evidently of a phallic design." "The Broad Arrow, evidently connected with ancient phallic rites was known in the very early times of V. D. Land, as marks made by Aborigines and not by runaway convicts. The capture parties describe its being in the almost inaccessible Western Tasmania" (p. 196). An examination of any of the published accounts of the corrobories does not show any phallic design about them.

Deformations.

Some natives were observed, in "whom one of the middle teeth of the upper jaw was wanting, and others in whom both were gone. We could not learn the object of this custom; but it is not general, for the greater part of the people had all their teeth" (La Billardière, II. ch. xi. p. 76). Henderson says: (Bk. II. p. 148): "The extraction of one of the front teeth from the males is not practised in V. D. Land." Barnard Davis tells us the skulls "of the man and woman in the Museum of the Roy. Coll. of Surgeons have had teeth punched out at an early age. This custom of knocking out the front teeth is not known to have been practised by Tasmanians, and is not attributed to them in any account I am acquainted with. Still the condition of the skeletons named leaves no doubt whatever that it has prevailed. The male skeleton at the College had had the two middle upper incisors punched out in this manner, and what is more singular, that of the woman, also, has had the whole four upper incisors knocked out in the same manner. The alveolar process in both is absorbed and wholly effaced. Among the Australian tribes this practise is spread generally. It must have been exceedingly rare among the Tasmanians, most likely confined to one tribe, as nothing is known of such a custom by those best acquainted with the Tasmanians" (p. 18).

Marion mentions that the natives he saw were not circumcised (p. 28), and he is the only author who refers to circumcision.

Burials.

As the members of d'Entrecasteaux's expedition, with one exception, did not anywhere come across human bones, they concluded that the natives buried their dead (Rossel, I. ch. iv. p. 56). Some human bones were once found amongst the ashes of a fire made by the natives. Several bones of the pelvis were pronounced by their form to have been part of the skeleton of a young woman; some of them were still covered with pieces of broiled flesh (La Billardière, I. ch. v. p. 205).

It was left to Péron to make the remarkable discovery at Cape Maurouard, of the very curious way in which the aborigines buried some of their dead. "On a large piece of green sward, under the

TASMANIAN TOMBS DISCOVERED BY PERON. FROM A COPY BY A. NOURY FROM PETITS' ORIGINAL IN THE MUSEE D'HIST. NAT., AT HARVRE. REPRODUCED BY PERMISSION OF DR. LENNIER, DIRECTOR.

shadow of some old Casuarinas, a cone was raised, roughly made of bark, fixed into the ground at the lower end, and joined at the top by a band of the same materials. Four long poles, fixed at one end in the ground, served to support all the bark under which they were placed: these four poles seemed also intended to serve as an ornament to the structure; for instead of being united at the top like the bark, and so forming a simple cone, they were crossed at a little more than half of their length, that is to say, precisely at the point of their projection beyond the roof of the monument. From this arrangement a sort of tetragonal pyramid resulted, on the apex of which appeared an inverted cone. . . . At each of the four sides of this pyramid there was a broad strip of bark, of which the two ends were bound below by the big band which bound all the others at the top. The result was, that each of these four strips formed a sort of bow, more pointed at the lower end, and large and rounder on the top; as each of these bows corresponded with one of the sides of the pyramid, it can be easily imagined what elegance and picturesqueness such an arrangement would offer. . . . I took off some of the thick pieces of bark and easily penetrated right under the cover. The whole of the upper portion was free; at the bottom there was a large flattened cone, formed of a light and fine grass, arranged, with much care, in concentric and very deep layers. . . . Eight small wooden wands, crossing one another at the top of this cone of grass, served to hold it together; every wand had its ends pushed into the ground, and was held down by a large piece of flat granite. . . . Hardly had I raised some of the upper layers of grass when I perceived a large heap of white ashes which appeared to have been collected with care; I plunged my hand into the middle of them; I felt something which resisted more strongly; I wished to draw it out; it was a human jaw-bone, on to which some shreds of flesh were still adhering. . This verdure, these flowers, the protecting trees, the deep layer of young grass which covered the ashes, all united in convincing me that I had just discovered a tomb. As I removed the ashes, I noticed a very black, friable, and light charcoal; I recognized animal charcoal; at the same moment I drew out a portion of a femur with some shreds of flesh; one could still distinguish fragments of large arteries full of calcined blood, reduced to that state at which this fluid resembles a resinous substance. These first bones were succeeded by others no less recognizable; vertebrae, fragments of the tibia, humerus, tarsal and carpal bones, etc., they were all much changed by fire, and were easily reduced to powder. . . . These bones were not lying, as I had at first thought, simply on the surface of the earth; they were collected at the bottom of a circular hole, 40 to 48 centimetres (15 to 18 inches) in diameter, and 21 to 27 centimetres (8 to 10 inches) deep. . . . At the foot of the hill on which this monument was erected, there was a brook of sweet, fresh, and limpid water. . . . This monument, the only one we had been able to discover on these shores, appeared to have been a memorial structure. . . . The tomb which I had just been observing was situated in that part of Eastern Bay which alone could have afforded us fresh water; at this same point, also, the large shell-fish, which formed the aborigines' daily food, was more abundant.

This presumption with regard to the deliberate choice of the position of the tomb was strengthened by an observation I made on the following day in Oyster Bay, regarding a similar structure, which was also placed on an eminence, at the foot of which ran a fresh-water stream, the only one we had been able to discover along the whole stretch of the latter bay. The same feeling, therefore, which consecrated these monuments, caused them to be erected in the most interesting and cherished spots, and where, brought thither frequently by his wants, man would most strongly experience the desire for commemoration. . . The drawing of this tomb, made with great exactitude by Petit and finished by Lesueur, leaves nothing to be desired regarding the details of this structure and the pleasant view from the hill on the top of which it was situated. I have spoken of a second tomb which we visited next day in Oyster Bay. . . . I will describe in a few words its peculiarities. Placed on a slight eminence, at the foot of which ran a fresh-water stream, . . . this second monument differed in the main but little from the one I have just described; but being older than the former, its shape was less regular; the poles which should have supported the bark had fallen with it; the grass covering the ashes was greatly changed by the moisture of the atmosphere: otherwise, the bones and ashes were arranged in much the same way as those in the tomb at Eastern Bay. The only peculiarity deserving of careful note was, that on the inner surface of some of the best and largest pieces of bark some characters were crudely marked, similar to those which the aborigines tatued [*sic*] on their forearms.

MARKED PIECES OF BARK FOUND NEAR THE TOMBS DRAWN BY PETIT.

"From the nature of these monuments one must not be surprised at the small number of them met with. The bark protecting them is soon destroyed by the action of the atmosphere or dispersed by the winds. The tender grass which covers the ashes is not long in decomposing; and the ashes themselves, partially scattered, would soon present the appearance of a fire having been recently lighted there; and, as the bones had been collected at the bottom of a hole, they remain naturally buried, and would not be met with on the surface of the earth. Added to which, the thorough burning they had been subjected to necessarily hastened their decomposition and complete annihilation" (Péron, ch. xiii. pp. 265-273).

The only other account of a sepulchre is given by Braim (II. ch. vi. pp. 266-269), taken from Jorgensen's Journal: "Mungo, our black guide, . . . conducted us to a number of large rocks . . . extremely difficult of access. Under one of these projecting rocks, we found a species of cave, where Mungo pointed to a heap of flagstones, round which were placed, in a very compact manner, pieces of gum-bark, the whole appearing as a small pyramid. This was a grave, and in the middle of it was deposited a spear, pointed to the depth of two feet, and the upper end of it pointed with a human bone. We opened the grave with our bayonets,

and, in so doing, met with several layers of flat stones. . . . At the bottom, we found some human bones, which, from the state they were in, clearly indicated that they had for a long time remained in the grave. . . . Mungo did not behold unmoved our sacreligious invasion of the solemn and silent repository of one of his countrymen, whom he described as a great warrior from the circumstances of his burial. When I asked Mungo the reason of the spear being struck into the tomb, he replied quietly, 'To fight with when he is asleep.' He also confirmed the opinion that the aborigines buried their dead in an erect position." This account by Jorgensen cannot be accepted except with every reserve; he is not usually accepted as trustworthy, and in this case the reference to flagstones and a spear pointed with a human bone must put him out of court. Milligan (Beacon, pp. 30, 33) says: "Some of the tribes were in the habit of burning the remains; in which cases the ashes were sometimes taken up very carefully, and carried about as an amulet, to ward off sickness, and to insure success in hunting and in war [*V. ante*, p. 64]. Other tribes placed their dead in hollow trees, surrounded with implements of the chase and war, building them in with pieces of wood gathered in the neighbourhood; while others would look out for natural graves, made by the upturn of large trees, and there deposit the bodies of their dead, leaving them but slightly covered with stones and loose earth." It should be remembered that the aborigines had only sticks to dig with, and would have found considerable difficulty in digging a grave with such tools. According to Holman (IV. ch. xii. p. 404): "If they cannot find a tree which decay has fitted for their purpose, they, by the use of fire, procure a cavity sufficiently large for the occasion."* "Other tribes, again, when it was not convenient to carry off the dead body to some place of interment, would put it into some hollow tree, in as upright a position as possible; and to preserve him in this position, a spear was stuck through his neck into the tree. Another spear was left with the dead" (Braim, II. ch. vi. p. 268). Meredith, in describing the only instance he knew of in which a native lost his life at the hands of the whites, says: "The man who had the gun fired at the foremost native, and shot him dead: the others ran to their fallen companion, and our men escaped." Afterwards these Europeans "returned to the place where the black was shot. The other natives had dragged his body into a hollow tree, and covered it with dead wood, but none of them were then to be seen" (pp. 199-200). This may probably refer to the skirmish which Lyne lately related to J. B. Walker. Lyne once, when in company with Rayner and another man, was attacked by blacks on the East Coast. The blacks threw spears, and Rayner shot one of them. On returning afterwards to the place where the native had been shot, they found that the body had been placed in a hollow tree. It was doubled up, covered with boughs of the "native cherry" *(Exocarpus cupressiformis)*. Dead wood was piled over all. Gilbert Robertson's words (Col. and Slav. p. 48) are to the same effect. Davies (p. 417) does not quite agree with the above accounts; he

* Very large hollow gum trees (*Eucalyptus*) are exceedingly common in the bush. Some of them will accommodate quite a number of people at once. Bush fires often eat into the trunks of the gum trees and thus the tree is hollowed out, the heartwood being the softest.

says: "When a death occurs in a tribe, they place the body upright in a hollow tree, and (having no fixed habitations) pursue their avocations. When some time has passed, say a year or upwards, they return to the place and burn the body, with the exception of the skull; this they carry with them, until they chance (for I do not think they lose much time in seeking it) to fall in with a cemetery, in which a number of skulls are heaped together, when they add the one with them to the number, and cover them up with bark, leaves, etc. They do not bury them in the ground. I have never been able to ascertain that they put either weapons or food in the tree with the dead." The same author continues (p. 418): "During the whole of the first night, after the death of one of their tribe, they will sit round the body, using rapidly a low continuous recitation to prevent the evil spirit from taking it away. They are extremely jealous of this ceremony being witnessed by strangers; but I had, upon one occasion, an opportunity of being an ear-witness of it the whole night." Lyne says skulls of natives were often found in the bush, while Cotton also tells J. B. Walker that he has known two skulls ploughed up, and has seen a fragment of one, and an oyster shell inside it, washing in the mouth of the Sandspit River. Professor Ratzel in his Völkerkunde, 2nd Edition, Leipzig 1894 i. p. 352 speaks of the mummifying *(mumifizieren)* of the body. There is no authority for such a statement.

The lighting of a funeral pyre is thus described by Backhouse, who was on the spot shortly after the event occurred at the aboriginal settlement on Flinders Island. He says (p. 105): "One of the women died. The men formed a pile of logs, and at sunset placed the body of the woman upon it, supported by small wood, which concealed her, and formed a pyramid. They then placed their sick people around the pile, at a short distance. On A. Cottrell, our informant, inquiring the reason of this, they told him the dead woman would come in the night and take the 'devil' out of them. At daybreak the pile was set on fire, and fresh wood added as any part of the body became exposed, till the whole was consumed. The ashes of the dead were collected in a kangaroo skin, and every morning, before sunrise, till they were consumed, a portion of them was smeared over the faces of the survivors, and a death song sung, with great emotion, tears clearing away lines among the ashes. The store of ashes, in the mean time, was suspended about one of their necks [*V. ante*, pp. 64, 119] . . . A few days after the decease of this woman, a man, who was ill at the time, stated that he should die when the sun went down, and requested the other men would bring wood and form a pile. While the work was going forward, he rested against some logs that were to form part of it, to see them execute the work: he became worse as the day proceeded and died before night. The practice of burning the dead is said to have extended to the natives of Bruny Island; but those of the east coast put the deceased into hollow trees, and fenced them in with bushes. They do not consider a person completely dead till the sun goes down!"

As the account given by A. Cottrell to G. W. Walker is somewhat different to that related by Backhouse, it will be as well to insert it here: The western tribes appear to have been generally in the practice of burning their dead. The body is placed in an upright posture on

logs of wood, which are also piled around it till the super-structure assumes a conical form. The pile is then fired, and occasionally replenished with fuel, till the remains are consumed to ashes; these are carefully collected by the relatives of the deceased, and are tied up in a piece of kangaroo skin, and worn about their persons, not only as tokens of remembrance, but as a charm against disease and accident. It is common for the survivors to besmear their faces with the ashes of the deceased. Those who labour under the complaint of which they died, resort to the same practice as a means of cure. It is also customary to sing a dirge every morning for a considerable time after the death of their friends. The chief relative takes the most prominent part on these occasions; but it is not confined to relatives, many others join in the lamentation, and exhibit all the symptoms of unfeigned sorrow. A singular idea prevails among them, that no one fairly dies until the sun sets. If the parties are dead in point of fact, survivors profess to regard the symptoms as mere indications, that life will depart as soon as the sun goes down and until that period do not treat them as dead (Walker, p. 120).

According to West (II. p. 91): "A group of blacks was watched in 1829, while engaged in a funeral. A fire was made at the foot of a tree; a naked infant was carried in procession, with loud cries and lamentations; when the body was decomposed in the flames, the skull was taken up by a female, probably the mother. The skull was long worn, wrapped in kangaroo skin." On one occasion Robinson, the protector, found on his return that a woman having died, her body had been immediately burned by her husband. He mentions that the body was placed in a sitting posture. The husband's turn was soon to come. This dying man had a keen perception of his approaching end, and when he knew it was at hand, his last desire was to be removed into the open air to die by his fire. Robinson says he was busy preparing for his departure for Hobart Town for medical assistance, when the groans of this man ceased, and with them the noise of the other natives. "A solemn stillness prevailed. . . . I went out when he had just expired. The other natives were sitting round, and some were employed in gathering grass. They then bent the legs back against the thigh, and bound them together with twisted grass. Each arm was bent together, and bound round above the elbow. The funeral pile was made by placing some dry wood at the bottom, on which they laid some dry bark, then placed some more dry wood, raising it about two feet six inches above the ground; a quantity of dry bark was then laid upon the logs, upon which they laid the corpse, arching the whole over with dry wood, men and women assisting in kindling the fire, after which they went away, and did not approach the spot any more that day. The next morning I went with them to see the remains . . . ; they were then collected and burnt. I wished them to have burnt the body on the same spot where his body had been burnt, . . . but they did not seem at all willing, so I did not urge it. After the fire had been burnt out, the ashes were scraped together, and covered over with grass and dead sticks" (Calder, J.A.I., pp. 16-18). This haste to get the dead bodies of their friends burned as soon as possible is referred to by Braim (II. ch. vi.

p. 226): "Those to the south were burned, a large pile of wood having previously been heaped up and set fire to; for scarcely was the body dead before it was placed among the flames, and even when it appeared that a native could not long survive, preparations were made for consuming the body the very moment life had fled." He adds: "The aborigines could assign no other reason for burying their dead in an erect posture except custom." Lyne told J. B. Walker he knows nothing of the burning of their dead by the aborigines.

"Among themselves they have no funeral rites" (Widowson, p. 191). This is the only reference I have found relating to funeral rites.

Mourning.

Bonwick (p. 97) tells us that the women in mourning plastered their heads with pipeclay, lacerated their bodies, &c., &c., but such mourning customs are distinctly Australian. Walker, (MS. Jour.) says: "Besmearing the face with the ashes of the deceased is generally an accompaniment [of these dirges], and tears may be observed frequently streaming down the cheeks of the mourners. This traveller (p. 108) was "assured that for those who are removed by death, they are in the habit of setting apart a certain portion of the day to indulge in lamentation; near relatives are said to keep up the practice for months after the decease of their companions."

CHAPTER VII.

Method of Wearing the Hair.

THE following accounts describe the method of wearing the hair. Anderson (Cook's third Voy. Bk. I. ch. vi.) says "Their hair is perfectly woolly and clotted, or divided into small parcels, with the use of some sort of grass, mixed with a red paint or ochre,* which they smear on their heads," and Backhouse (p. 78), "The men clotted their hair with red ochre and grease; and had the ringlets drawn out like rat tails." According to Davies, "The men allow their hair to grow very long, matting each lock separately with grease and ochre." Judging from drawings, etc., the V. D. L. men appear to have dressed their hair into thin spiral ringlets about three to four inches long, and described as follows by various travellers. Marion speaks of it being tied in knots—*pelotons* (p. 28). "The men allowed their hair to grow very long, and plastered it all over very thickly with a composition of red ochre and grease, and when it dried a little their locks hung down so as to resemble a bundle of painted ropes," (Calder J. A. I. p. 20). While Backhouse says (p. 79): "The men clotted their hair with red ochre and grease, and had the ringlets drawn out like rat-tails." "The men wore it long, and gave it a mop-like form and appearance by smearing it with fat of the wombat and kangaroo, and then daubing it full of red ochre, by which it was made to hang in corkscrews all around, and over the face and neck down to the shoulders" (Milligan, Beacon, p. 28). Lyne informed J. B. Walker that "they used to work their locks, by means of red ochre and grease, into little pellets like peas. When they shook their heads, these rattled in a way that was much admired." All the drawings by the French, by Thomas Bock, and others, however, show that the description of the long stringy locks was the usual (if not exclusive) fashion of male adornment. There is no drawing showing pellets of hair. According to Bonwick (p. 25) "a rebellion nearly burst out on Flinders Island, whither the remnant of the Tasmanians were removed, when orders were once issued forbidding the use of ochre and grease." Walker in his MS. Jour. says this grease and red ochre is called *balldowinny*.

The women wore their hair differently to the men, thus, according to Anderson: "The females differed from the men, that though their hair was of the same colour and texture, some of them had their heads completely shorn; in others this had been done only on one side; while

*The red ochre was probably obtained from an ore of iron found in various places in the island, *e.g.* Tamar and Sorell.

the rest of them had all the upper part of the head shorn close, leaving a circle of hair all round" (Cook's Third Voy. Bk. I. ch. vi.) Backhouse p. 79) also states that "the women cropped their hair as close as they could with sharp stones or shells." Davies' description is much to the same effect: "The hair of the female appears more woolly than that of the male; this is probably owing to the female keeping her hair cut extremely close, leaving a narrow circle all round, as if a basin had been put over the head, and the hair inside of it cut away." In describing a friendly meeting with twenty female aborigines, Peron (p. 252) says, "Their hair was short, frizzled, black and dirty, reddened in some with ochre." Calder says (J. A. I. p. 20): "The women appeared to great disadvantage, by their fashion of shaving the head quite closely, which in their wild state was do with flint and shells, and afterwards with glass." The women "carefully prevent the hair from growing to any great length, by cutting it off with the sharp edges of two pieces of broken crystal (Jeffreys, p. 119). Speaking generally Lloyd thus describes their toilet customs (pp. 43-44): "During the summer months it was cut singularly close to the skin by means of sharp flint stones; but, latterly, with the more artistic appliances of broken glass bottles. The tedious ceremony was accomplished by severing ten or twenty hairs at each incision. A similar process was adopted in native shaving and performed with such skill and precision as seldom, if ever, to excoriate the skin; but it occupied the sable barber at least three hours to turn off a moderate-sized head in proper trim for a grand *corroboree* or dance." "They never suffer their hair to grow very long. This they prevent by cutting it off frequently with sharp shells or pieces of broken crystal" (Leigh, III. p. 243). Bonwick (p. 109) when stating that the women practised depilation probably meant close cropping. La Billardière (II. 59-60), in describing how the natives break pieces of wood over their heads, says: "Their hair forms a cushion, which diminishes the pressure, and renders it less painful. . . . Few of the women, however, could have done as much; for some had their hair cut pretty short, . . . others had only a simple crown of hair. We made the same observation with respect to several of the children, but not as to the men." Hamy tells us (Anthrop. II. p. 610) that according to Petit's illustrations the hair was *teints en rouge* on Bara Ourou, that Grou Agara had a moustache *légère. La chevelure est coupée ras, mais il reste tout autour une bandellette de cheveux plus longs formant comme une bordure de petits glomerules capillaires, que l'on voit à peine indiqués daus la planche. Ce mode de coiffure parait avoir eté très usité chez les Tasmanians rencontrés pas l'expedition;*" one man had *cheveux crepus très courts;* another had *les cheveux ras, en forme de calotte bordée d'une bandelette étroite* and *cheveux plus longs. Quelques poils de moustache; barbiche and favoris courts. Une certaine quantité de poils à la naissance des epaules au niveau des omoplattes;* another case he describes of *calotte chevelure circonscrite par une bandelette de cheveux plus longs;* a third case of *chevelure rasée ronde autour de la tête avec bordure de cheveux tenus un peu plus longs, ici la bandelette de glomerules capillaires est double;* then a man with *cheveux et sa barbe entière;* one with *tête rasée, sauf deux étroites couronnes concentriques de glomerules de cheveux, barbe entière peu fournie, poils a la naissance du dos;*

a man with *cheveux en glomerules, pas de barbe* and finally a child with all its hair on.

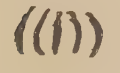
Milligan (Beacon, p. 25) speaks of the hair growing remarkably low upon the forehead, and extending down, in both sexes, on each side of the temples, in the shape of a whisker."

Strzelecki tells us (p. 334): "The hair is subject to filthy customs. I allude to the anointing of the head with a mixture of clay, red ochre, and fish grease, in order to prevent the generation of vermin." There seems to be no proof that the greasing and the colouring of the hair noticed also by Cook (as above), Widowson (p. 187), Flinders (Sec. iv. p. 187), Melville (p. 346), La Billardière (II. ch. xi. p. 73), Péron (ch. xiii. p. 280) and Marion (p. 28), was resorted to on account of the cause ascribed by Strzelecki.

Furneaux refers to the men smearing their beards with a red ointment, and Péron (p. 222) refers to an old man whose beard was partly grey. La Billardière (I. p. 222) says some had long beards, and later on (II. p. 38) that they let their beards grow. The beards of the men are shown in most illustrations.

Cicatrisation.

Most of the early travellers refer to the peculiar scars with which these people adorned themselves. Marion speaks of some sorts of designs incrusted in their skin on the chest (p. 28), and says (p. 31) that one savage had his chest gashed like the Mozambique Kaffirs. Flinders (sec. iv. p. 187), while sailing up the Derwent River, met with a native who had marks raised upon the skin. Bligh speaks (p. 51) of their skin being scarified about the shoulders and breast. Mortimer (p. 19) observed "several of them [fifteen natives] to be tattooed [*sic*] in a very curious manner, the skin being raised so as to form a kind of relief." "The shoulders and breasts were marked by lines of short raised scars, caused by cutting through the skin and rubbing in charcoal. These cuts somewhat resembled the marks made by a cupping instrument, but were much larger and further apart" (Calder, J.A.I. p. 20). Milligan (Beacon, p. 29) tells us of the "symmetrical lines of scars raised by incisions made, and long kept open, across the chest, and upon the arms and thighs, a practice to which the women appear often to have submitted, though more characteristic of the men their masters." Lyne examined the body of a recently shot aboriginal and found "the hips were marked with gashes or scars; the upper part of the arms was similarly marked" (communicated to J. B. Walker). Similar scars are shown in Péron's plates viii. ix. and x., and in La Billardière, plates vi. (woman) and vii (man). According to Hamy (Anthrop, II. p. 610) in Petit's illustrations, the chest of one man has two lines of vertical cicatrices while another man has two vertical incisions at the joint of the left arm. Davies (p. 414) says he has seen the women scarified, "but whether for ornament, or from surgical treatment, I know not." Anderson (Cook's Second Voy. Bk. I. ch. vi.) relates they are "masters of some contrivance in the manner of cutting



their arms and bodies in lines of different lengths and directions, which are raised considerably above the surface of the skin, so that it is difficult to guess the method they use in executing this embroidery of their persons;" and Cook himself says (*ibid.*): "They wore no ornaments, unless we consider as such some large punctures or ridges raised on different parts of their bodies, some in straight, others in curved lines. . . . The women had their bodies marked with scars in the same manner." La Billardière, in speaking of a party of natives (II. ch. xi. p. 76), says: "Almost all of them were tatued [*sic*] with raised points, sometimes placed in two lines, one over the other, much in the shape of a horse-shoe; though frequently these points were in three straight and parallel lines on each side of the breast: some were observed, too, towards the bottom of the shoulder-blades, and in other places." He also speaks (p. 73) of a man so "tatued [*sic*] with great symmetry." The reader will perhaps see it is incorrect to term this class of ornamentation tatuing. Previous to this La Billardière has related (II. ch. x. p. 38): "On their skin, particularly on the breast and shoulders, may be observed tubercles symmetrically arranged, exhibiting sometimes lines four inches in length, at other times points placed at different distances. The application, by which these risings were produced, had not destroyed the cellular membrane, however, for they were of the same colour as the rest of the skin." Backhouse (p. 84) describes these ornamental scars thus: "The blacks make symmetrical cuttings on their bodies and limbs, for ornament. They keep the cuts open by filling them with grease, until the flesh becomes elevated. Rows of these marks, resembling necklaces around the neck, and similar ones on the shoulder, representing epaulets, are frequently seen. Rings representing eyes are occasionally seen on the body, producing a rude similitude of a face." Walker's account is very similar (p. 97). "When the males arrive at the age of puberty, they are deeply scarified on the thighs, shoulders, and muscles of the breast, with a sharp flint or glass. When I witnessed the operation, a female was the operator, and such, I believe, is always the case. The subject was a young man named *Penderoine*, brother to the celebrated western chief *Weymerricke*; the instrument was a piece of broken bottle, and, although the fat of his shoulder literally rose and turned back like a crimped fish, he was, during the whole operation, in the highest glee, laughing, and continually interrupting his operatrix by picking up chips to fling at our party, in play. These scarifications are intended as ornaments" (Davies, p. 412). Bonwick states: "One, who saw the infliction of the adornment upon a girl, describes her screams of agony from the torture. Her head was secured between the legs of a strong fellow, while another operated on her. The boys would emulate each other in standing unflinchingly the long deep cuts made by the sharp stone or bit of glass. The wound was kept open with wood ashes; and when healing, the raised scar remained for life. A gash is described in a girl which was an inch long and three-sixteenths in depth, and half an inch from its neighbouring wound" (p. 124).

La Billardière met some women whose abdomen was marked with three semicircular risings, one above the other (II. ch. x. p. 57).

Painting.

"Their bodies appear to be daubed with a kind of dirty red paint or earth" (Mortimer, p. 19). "The young men . . . draw a circle round each eye, and waved lines down each arm, thigh, and leg, which give them a frightful appearance to strangers" (Leigh, III. p. 243). Anderson thought (Cook's Sec. Voy. Bk. I. ch. vi.) that they "sometimes heightened their black colour by smutting their bodies, as a mark was left behind on any clean substance, such as white paper, when they handled it," and Flinders met a savage on the Derwent River whose face was so blackened (Sec. iv. p. 187). Marion (p. 31) tells of a savage who on washing turned reddish, and it was seen that it was only smoke and dirt which made him appear so black. According to Bligh (p. 51), "One of them was distinguished by having his body coloured with red ochre, but all the others were painted black, with a kind of soot, which was laid on so thick over their faces and shoulders, that it is difficult to say what they were like," and Bass describes meeting with a native whose face was blackened, and the top of his head was plastered with red earth (Collins, ch. xvi. p. 187). Backhouse thus describes the painting of a party of sixteen natives (pp. 165-166), "They were smeared from head to foot with red ochre and grease; and, to add to their adornment, some of them had blackened a space of about a hand's breadth on each side of their faces, their eyes being nearly in the centre of each black mark," and he tells the following funny story: "John R. Bateman, master of the brig Tamar, once had some soup made for a party of these people whom he was taking to Flinders Island. They looked upon it complacently, skimmed off the floating fat with their hands, and smeared their hair with it, but would not drink the soup!" Elsewhere (p. 104) he says, "These people not only smear their bodies with red ochre and grease, but sometimes rouge the prominent parts tastefully with the former article, and they draw lines, that by no means improve their appearance, with a black, glittering mineral, probably an ore of antimony, above and below their eyes." He believed that this greasing and colouring had other uses than mere ornamentation, for he tells us (p. 79), "To enable them to resist the changes of the weather, they smeared themselves from head to foot with red ochre and grease." Davies (p. 140) gives a like explanation; "The men grease their bodies, and streak them with red ochre, and a variety of plumbago; this is partly done for ornament, but they say that it in a great measure protects them from the inclemency of the weather." "Ourê-Ourê [Péron's friend] showed us for the first time the kind of paint in these regions, and the manner of its application. Having taken some charcoal in her hands, she reduced it to very fine powder; then, putting it in her left hand, she took some in her right, rubbed first of all her forehead, and then both her cheeks, and in a moment made herself black enough to frighten one: what seemed to us most singular was the complacency with which this young girl appeared to regard us after this operation, and the confident air which this new ornament had spread over her physiognomy" (Péron, pp. 227-228). At the Retreat River, Kelly (p. 60) records meeting some

aboriginal men whose faces were "greased and blacked." In describing the twenty females already referred to, Péron remarks: "Their skin was black and disgusting from the fat of the catfish . . . their faces daubed with charcoal" (p. 252). They delighted in smearing the faces of the early explorers, and both Péron's and La Billardière's friends suffered under their hands. Péron thus describes the scene (ch. xii. pp. 252-253): "The woman who had just been dancing had hardly finished, when she approached me with an air of kindness, took out of her rush basket. . . . some charcoal which was in it, crushed it in her hand, and began to apply to me a coating of the ordinary paint of these regions. I lent myself willingly to this friendly caprice. Heirisson . . . received a similar mark. We then appeared to be an object of grand admiration to the women; they seemed to regard us with a sweet satisfaction and to congratulate us on the new ornaments which we had acquired." This is La Billardière's account of the operation performed on one of his party (II. ch. x. p. 48): "The painter to the expedition expressed to these savages the wish to have his skin covered with powder of charcoal. His request . . . was favourably received, and immediately one of the natives selected some of the most friable coals, which he ground to powder by rubbing them between his hands. This powder he applied to all parts of the body that were uncovered, employing nothing to make it adhere beside the rubbing of the hand, and our friend Péron was presently as black as a New Hollander.* The savage appeared highly satisfied with his performance, which he finished by gently blowing off the dust that adhered very slightly, taking particular care to remove all that might have got into the eyes." According to Hamy (Anthrop, II. p. 610) Petit's illustrations indicate red dabs on a child's cheeks and eyelids, on a child's forehead and cheeks, and on a woman's cheekbones, chin and forehead.

With regard to the material used by them: on one occasion at a meeting of the Royal Society of Tasmania, Gunn "exhibited specimens of Iron Glance, obtained by Joseph Milligan, from near the Housetop Teir, Hampshire Hills, being the only locality known in the Island. This mineral was used by the aborigines of Tasmania for the purpose of colouring themselves, and from its scarcity much valued by them." Peron records (ch. xiii. p. 300), "Amongst the mineral productions of Maria Island one must mention a sort of oxidized iron ore, of a beautiful reddish colour, with an earthy grain and a clayey look, which is found on different parts of the island, and which furnished the aborigines with the chief ingredient which they used for dyeing [*sic*] their hair red."

Clothing.

Cook found the aborigines quite naked, adding, "The females wore a kangaroo skin tied over the shoulders and round the waist. But its chief use seemed to be to support their children when carried on their backs, they being in all other respects as naked as the men." This

* The explorers all considered the aborigines of Tasmania of the same race as the Australians.

To face p. 128.

AUSTRALIAN GROUND STONE IMPLEMENT, PRESENTED BY G. A. ROBINSON TO BARNARD DAVIS AS A TASMANIAN STONE IMPLEMENT. BRIGHTON MUSEUM. DRAWN BY MR. CHAS. PRAETORIUS. SCALE ½ LIN. SEE P. 148.

surmise of Cook is supported by Péron, who says he met with "two female aborigines, who were absolutely naked, except that the younger one had on a kangaroo skin in which she carried her little girl" (p. 223). Bligh (p. 51), Marion (p. 28), Prinsep (p. 79), and Mortimer (p. 19), say the natives were entirely naked; the latter qualifying his remark by excepting some of the women who had a kind of cloak or bag thrown over their shoulders. A certain minimum amount of clothing appears to have been used at times. Flinders recorded seeing "two natives, a man and a woman, who had something wrapped round them which resembled cloaks of skin" (p. 155). Bass mentions that "he saw two females, who had a short covering, hanging loose from their shoulders" (Collins, p. 187); while Laplace also says: "For defending themselves against the cold and wet, they have only a cloak, made of skin, sewn together with threads of bark. This coarse and disgusting clothing hardly covers the back" (III. p. 201). Widowson observes, that "their only covering is a few kangaroo skins, rudely stitched, and thrown over the shoulders;" and he adds, that "more frequently they appear in a state of nudity" (p. 187); while Lloyd tells us (p. 48) that "the thick, woolly-haired skins of the large opossum, and the skin of the kangaroo, formed the only description of garment patronized by the aborigines." Other writers attribute the little clothing they wore to the absolute necessity of protecting themselves against the cold. Leigh's evidence is to the fact that, "In the winter the men dress themselves in the dried skins of the kangaroo. The females are clothed in the same kind of garment, with the addition of ruffles, made also of the skin, and placed in front of the garment. The dress is fastened on by means of a string over the shoulders and round the waist. In the summer season their clothing is useless, and therefore cast off till winter returns" (III. p. 243). Jeffreys confirms this statement (pp. 125-126) thus: "During the winter season the natives dress themselves in kangaroo skins, and the females are always partially clad in a robe of the same kind, cut and decorated with lesser pieces in front, the whole fastened over the shoulders with a sort of string, and round the waist with a similar band." Milligan says: "They wore no clothing whatever, except only in case of illness, when a kangaroo skin was put on, with the fur inwards, laced together in a way to fit the body" (Beacon, p. 25). With regard to the women, this writer tells us "they went about usually quite bald, and devoid of covering. . . They wore a strip of the skin of the wallaby or kangaroo under the knee or around the wrist or ankle" (*ibid.* pp. 28-29). La Billardière describes most of the savages seen by him and his ship's company as being absolutely naked; but on one occasion he met with some who had the skin of a kangaroo wrapped about their shoulders (I. p. 222). In another place he says: "Some of our men came to a large fire, around which eight savages, each of whom had a kangaroo skin wrapped round his shoulders, sat warming themselves. . . . An old woman . . · had the skin of a kangaroo wrapped about her shoulders; she had likewise another of these skins bound round her waist in the form of an apron" (I. pp. 234-235). At a subsequent interview with a party of the natives, he describes their dress [?] as follows: "The women were for the most part as entirely naked as the

men. Some of them only had the shoulders and part of the back covered with a kangaroo skin, worn with the hair next the body; and among these we noticed two, each of whom had an infant at the breast. The sole garment of one was a strip of kangaroo's skin, about two inches broad, which was wrapped six or seven times round the waist; another had a collar of skin round the neck, and some had a slender cord bound several times round the head" (II. pp. 34-35). Péron says: "The absence of clothing did not seem to cause the women any embarrassment even in the presence of strangers," and the same author mentions that "another young girl, called *Ourê-Ourê*, was, like her parents, perfectly naked, and did not seem in the least to suspect that there could be possibly anything immodest or indecent in this absolute nudity" (p. 227). In describing another meeting with twenty female aborigines, his words are: "With the exception of kangaroo skins, which some of them wore on their shoulders, all these women were perfectly naked; but without appearing to regard their nakedness in the least, they so varied their attitudes and postures that it would be difficult to form a just idea of the bizarreness and picturesqueness which this meeting afforded us" (p. 252). A third party of savages whom Péron met with was also perfectly naked. One alone, older than the rest, had a kangaroo skin on his shoulders (pp. 279-280). According to Hamy (Anthrop. II. p. 610) Petit's illustrations show that the skin in which the child is carried is turned inwards; in another case the skin covering the man is also turned inwards; in another a skin is on right shoulder; one man simply covered with a skin; a fifth with a band of skin forming a "couronne"; a sixth covered with a skin. Rossel says: "Some of the sailors saw some savages, . . . among whom was a woman, who, . . . a remarkable circumstance, had the throat and the private parts covered." Like the others, he suspected the severity of the season, rather than decency, caused the one seen to take this precaution (I. pp. 99-100). Rossel also mentions (I. p. 60) the finding in a hut of a piece of dried *Alga marina*, which he thought was designed to cover the natural parts, but we know this alga was used as a drinking vessel. From R. Thirkell we learn that "the natives had merely a piece of kangaroo skin round their loins, or rather hanging in front, with no other covering," this being the only reference we have to a loin cloth. By G. W. Walker (MS. Jour.) we are told "neither sex wear any article of clothing—unless a few strips of fur, which are sometimes tied round their limbs, generally in the thickest part, can be called such."

It will be observed that Widowson alone talks of skins being sewn together by string of bark, while Milligan at Flinders Island speaks of lacing the skins together. Both methods were probably learned from Europeans.

The natives appear not to have been in the habit of using any covering for the head, La Billardière remarking, that their heads were constantly bare, and often exposed to all weathers (II. p. 59).

As regards any coverings for the feet, we have only West's testimony (p. 85): "The tribes . . . from South Cape to Cape Grim . . . wore mocassins on travel."

The Tasmanians, like many other savage races, never took kindly to the civilized dress of Europeans. When the English first established a colony in V. D. Land, many efforts were made to induce them to make use of clothing as a matter of decency, but they were almost all unsuccessful. Widowson tells us, they never avail themselves of the purposes for which apparel is given them (p. 188); while Breton relates: "They show no small aversion to clothing their sable-like bodies in a Christian-like manner, and availed themselves, when taken, of the earliest opportunity to escape, at the same time throwing away their clothes the moment they got into the bush" (p. 352).

Personal Ornaments.

TASMANIAN STRING NECKLACE, 41 IN. LONG. IN PITT-RIVERS MUSEUM, OXFORD, FROM BARNARD DAVIS COLLECTION.

Although Cook says they wore no ornaments, he states: "Some of the group [men] wore loose round their necks three or four folds of small cord, made of the fur of some animal; and others of them had a narrow slip of kangaroo skin tied round their ancles" (Third Voyage Bk. I. ch. vi.); and Backhouse says: "They sometimes ornamented themselves by strips of skin with the fur on, which they wore round the body, arms or legs" (p. 79). Some of their necklaces were formed of kangaroo sinews, one twisted round another so as to resemble braid, and then dyed with red ochre, their favourite colour (Walker p. 110). According to Dove a love of ornament was displayed in the flowers and feathers with which the heads of both sexes were generally found to be attired" (I. p. 252); while Milligan (Beacon, p. 28) observes of the women: "They wore a fillet of gay flowers, of festoons of showy berries, or strings of shells upon their bare heads." "The young men fasten to their woolly locks the teeth of the kangaroo, short pieces of wood, and feathers of birds, which give them a savage appearance" (Leigh, III. p. 243). "They wear necklaces formed of kangaroo sinews rolled in red ochre, and also others of small spiral shells. They likewise wear the bones of deceased relatives around their necks, perhaps more as tokens of affection than for ornament. . . . The shells for necklaces are of a brilliant pearly blue: they are perforated by means of the eye-teeth, and are strung on a kangaroo sinew; they are then exposed to the action of pyroligneous acid, in the smoke of brushwood covered up with grass; and in this smoke they are turned and rubbed till the external coat comes off, after which they are polished with oil obtained from the penguin or the mutton-bird" (Backhouse, p. 84). G. W. Walker (p. 36) quite confirms Backhouse—this was in 1832. Davies

says the shells were polished with grease and sand (p. 418). According to Calder (J.A.I. p. 23) in their captivity to get rid of the outer crust "they used vinegar. I think a moderate heat was necessary in removing this outer covering, for, on visiting their huts when they were preparing them, a woman handed me a saucer of them, which she took from the fire-place." The necklaces are thus described by Mrs. Meredith (p. 146): "A pretty little white *Columbella*, common here, used to be much collected by the female aborigines, for making necklaces; some of which were several yards long, formed of these little shells neatly bored, and strung closely on kangaroo sinews, and were worn by their sable owners twisted many times round the neck, and hanging low over the breast."

TASMANIAN NECKLACE. SHELLS OF TRUNCATELLA MARGINATA, KUESTER. BRIT. MUS.

The shells composing the necklaces are strung together as shown in the illustration, being perforated with rough and large holes, one only in every shell. The string passes through the artificial hole and the natural aperture of the shell so that the stringing together is of the simplest possible kind, and the shells do not lie in any fixed or symmetrical position with regard to one another, but lie quite irregularly. The British Museum and the Oxford Museum both possess specimens of the shell necklaces, and in both cases the shells are *Elenchus* and not *Columbella* (p. 145). Brough Smyth had in his possession a necklace eighty-nine inches long and consisting of 565 of these shells (*Elenchus bellulus*). In the Tasmanian Museum, at Hobart, there are two necklaces; one of light coloured shells, the other of a dark lustrous green: the latter measures 6 feet 4 inches doubled, *i.e.* the single string of shells is 12 feet 8 inches long. The shells which are abundant on the long giant Kelp (not the Bull-Kelp) and elsewhere are locally known as "warrener" or "mariner" shells. No native name for shell necklaces is on record.

TASMANIAN ELENCHUS SHELL NECKLACE.

Metallurgy.

Furneaux found the natives without any knowledge of the metals (Cook's Sec. Voy. Bk. I. ch. vii.), and Cook found they set no value on iron or iron tools (Third Voy. Bk. I. ch. vi.). Subsequent writers make no mention of the use of metals by these people, and it seems certain they had no conception of their uses.

CHAPTER VIII.

Astronomy.

WE gather from a statement of La Billardière's (II. p. 61) that the Tasmanians had some idea of regulating time by the apparent motion of the sun. He says some savages gave him to understand that in two days time they should be very near the ships. To inform La Billardière that they should make the journey in two days, they indicated with their hands the diurnal motion of the sun, and expressed the number two by as many of their fingers. This is the only reference to any knowledge of the movements of the heavenly bodies we can find.

Arithmetic.

The numerals appear to reach as far as five, thus:—

No.	Milligan.		Norman.	Jorgensen.	Gaimard.	Péron	Braim.
	Oyster Bay.	Mount Royal					
1	marawah	mara	marrawan, borar, parmere	——	pammere	marai	par-me-ry
2	piawah	poi-erinna	pyanerbarwar	calaba-wah, boulah[1]	katebouve	bura[3]	cal-a-ba-wa
3	luwah	——	wyandirwar	——	——	aliri	cardia[4]
4	pagunta	wullyawah	——	——	——	—	cardia
5	puggana	marah	——	——	karde[2]	—	cardia
10	——	——	——	——	karde-karde	—	—

[1] Given thus in Jorgensen, and said to be taken from La Billardière, in whose vocabulary I cannot find it. It is probably Australian.

[2] Also given as "many."

[3] The way in which the vocabulary attributed to Péron has drifted down to us makes it of doubtful value, and I am inclined to think this word Australian and not Tasmanian.

[4] Meaning anything over two (Braim).

In Milligan's vocabulary he gives, as shown above, the numerals for 4 and 5 as *pagunta* and *puggana* for Oyster Bay, and *wullyawah* and *marah* for Mount Royal. In his short sentences he gives 4 and 5, as for one tribe only, *pagunta wulliawah* and *pugganah marah* respectively. Hence Fr. Müller arranges these numerals thus:—

4 *pagan-ta-wuliawah*,
5 *pagan-a-marah* (4 + 1),

and allows that the natives counted to four only. If, however, *marah* by

itself is incorrect for 5, then *pugga-na mavah* may probably be the numeral five, being literally *man one* (*pugga*, man; *na*, singular ending; *mava*, one). Backhouse (p. 104) says the aborigines could only say *one*, *two*, *plenty*, and in order to state the number of persons present on any occasion gave their names.

Music.

Péron's party, being desirous of seeing the effect of music on the Tasmanians, on one occasion sung the Marseillaise. "At first the savages appeared more troubled than surprised, but after some moments of uncertainty, they lent an attentive ear; the repast was suspended, and the proofs of their satisfaction manifested themselves in such bizarre contortions and gestures, that we could hardly restrain ourselves from laughing. . . . Hardly was a verse finished than great shouts of admiration escaped simultaneously from all mouths; above all, the young man was as if beside himself; he clutched his hair, he scratched his head with both hands, he shook himself in a thousand ways, and repeatedly prolonged his shouts. After this strong and warlike music, we sang some of our light and little tender airs; the savages appeared to grasp the true sense, but it was easy to see that sounds of this sort had a very slight effect upon their organs" (pp. 226-227). On another occasion Bellefin, one of his companions, "began to sing, and accompanied himself by lively and animated gestures; the women were immediately silent, observing his gestures with as much attention as they appeared to give to his songs. As soon as a couplet was finished, some applauded by loud shouts, others laughed to splitting, while the young girls, no doubt more timid, remained silent, showing nevertheless, by their actions and the expression of their faces, their surprise and satisfaction. After Bellefin had finished his song, one of the women began to imitate his gestures and the tone of his voice in a very original and funny way, . . . she then herself began to sing, so rapidly that it would have been difficult to reproduce such music within the ordinary principles of our own" (*ibid.* p. 51). The other French parties were not so successful in their attempts to get the natives to listen to European music. La Billardière (II. ch. x. p. 45) tells us: "Our musician had brought his violin on shore; . . . but his self-love was truly mortified at the indifference shown to his performance. Savages, in general, are not very sensible to the tones of stringed instruments." Later on, a similar attempt had a very comical ending (*ibid.* p. 55): "We knew already that these savages had little taste for the violin; but we flattered ourselves that they would not be altogether insensible to its tones, if lively tunes, and very distinct in their measure, were played. At first, they left us in doubt for some time; on which our musician redoubled his exertions; . . . but the bow dropped from his hand, when he beheld the whole assembly stopping their ears with their fingers, that they might hear no more." According to this traveller the natives attempted "more than once to charm us by songs, with the modulation of which I was singularly struck, from the great analogy of the tunes to those of Arabs in Asia Minor. Several times, two of them sung the same tune together

but always one a third above the other, forming a concord with the greatest correctness" (*ibid.* p. 50). Backhouse (p. 93) mentions that when "Jumbo," a native woman, was shown a musical box, "listening with intensity, her ears moved like those of a dog or horse, to catch the sound."

Respecting their singing Geo. Hull says: "It was, I think, in the year 1824 or 1825, that some ten or twelve natives appeared on the west bank of the Tamar, opposite Launceston. They 'coo-ed' and made signs to be taken across, which was instantly complied with. There was not a man or boy among them. . . . We made signs to them to sing and dance. . . . They sang, all joining in concert, and with the sweetest harmony; the notes not more than thirds. They began, say, in D and E, but swelling sweetly from note to note, and so gradually that it was a mere continuation of harmony—very melancholy, it is true. It was like what it would be if you began one chord on the organ before you took your fingers from the keys of the other" (Smyth, II. pp. 390-391). Dr. Ross says, in the *Courier* of 1832, "they sang several of their national songs; but their music is of the rudest kind, being little more than a frequent repetition of the same note in soft, liquid syllables. The general character of their music may be described in words almost as intelligibly as by dotting the notes down. They begin by singing a third from the key-note several times, and finish with a third above the key-note. They sometimes vary it by suddenly running into the octave. Their music bears a close resemblance to the monotonous chant of the Highland bag-pipe" (Bonwick, p. 30). While Bonwick (p. 30) writes: "Walking out in the evening by the seashore of D'Entrecasteaux Channel, I heard a low chanting tune of the Tasmanian old women of the station, which had a peculiarly mournful sound, and in which I detected a droning hum with a shriller note."

In describing a *corroboree* of the natives which took place at full moon, Lloyd says (ch. iv. p. 50): "Their minor tones and monotonous voices they accompanied by playing upon greasy kangaroo rugs, which were rolled up in some peculiar manner, so that, when struck by the open hand, the sound resembled that of a muffled drum. Others joined in the rude concert by beating time with two short dried sticks, and that with a precision adapted for an orchestra." He adds that often "an inspiring allegretto movement of the thumping band had a very invigorating effect on the dancers. Leigh found their song may be listened to with pleasure, their voices being sweet, and the melody expressive (III. p. 243). Backhouse gives an account of their singing, as follows, on an occasion when he once visited the huts. The natives were lying around a central fire: "On our entering the people sat up, and began to sing their native songs—sometimes the men, at other the women—with much animation of countenance and gesture. This they kept up to a late hour; they are said often to continue their singing till midnight. To me, their songs were not unpleasing; persons skilled in music consider them harmonious" (p. 83). "A fire of sticks, or boughs, that make a lively blaze, was made, around which of expressions frequently repeated, and uttered in a drawling monotone, the men formed a circle, and began a kind of song, consisting [but

more like a chant than singing" (Walker, MS. Jour.)]. "The subjects of these songs are various; sometimes the pursuits of hunting and the enumeration of the animals that become a prey to their dexterity and prowess; at other times the feats of war and their sanguinary conflicts with adverse tribes. . . . They sung two of their songs. The first was sung by the chief of the Port Dalrymple tribe. I observed that the same words were repeated many times in succession, accompanied by many impassioned gestures, and so much exertion of breath as was almost painful to witness. Occasionally he gave a short sigh, as if his breath was spent, in which the rest united with one accord. The shout that succeeded allowed the performer a moment's pause, when he resumed the song with great animation. A great deal of character was displayed in the course of this exhibition, the chief often becoming highly excited, pointing significantly with his finger, and showing remarkable expression in his countenance, as if the subject of the song was one of a most important nature, the people meanwhile listening with profound attention. A short time after the chief had concluded, the women began a song in chorus, which showed a greater knowledge of music; and I was very much surprised to hear some sing tenor, while others sang treble, which to those who know anything of music will appear strange, because the power of doing so denotes some advancement in the art. It was a hunting song, enumerating the animals that the young married woman is wont to chase (Walker pp. 99-100-101). Davies simply says (p. 416) "their singing is far from unmusical;" that "they commence singing in a low monotonous tone, and rise to a higher key as they get excited. According to Jeffreys (pp. 124-125), "their song is accompanied with considerable gracefulness of action, and is poured forth in strains by no means inharmonious; on the contrary, the voice of the singer, and in many parts the sweetness of the notes, which are delivered in pretty just cadence, and excellent time, afford a species of harmony to which the most refined ear might listen with pleasure." Melville (p. 348) speaks of their dancing "to the tune of a monotonous yet expressive song and chorus, in which old and young took part." Their songs, as seen under heading Games and Amusements, were generally sung at corrobories. Robinson says: "They always retired to rest at dusk, rising again at midnight, and passing the remainder of the night in singing, . . . in which they all join. This is kept up till daylight." . . . After he became acquainted with the hostile tribes, he says that the most popular of their songs were those in which they recounted their attacks on and their fights with the whites (Calder J.A.I. p. 18). According to Bonwick (p. 29) Protector Robinson remarks of the "Black War" period of Tasmanian history: "At this time several of the most popular songs of the hostile Aborigines consisted in relation of the outrages committed by Blacks on the Whites, in which they repeat in minute details their predatory proceedings, such as taking away fire-arms, tea, sugar, &c., and kneading flour into bread." Both Leigh and Jeffreys (as quoted above) state the women sang a hymn or song to a good spirit to secure the safety of absent husbands or friends; but Melville, in opposition to Robinson (when speaking of their singing),

To face p. 137.

SURFACE IN UNCHIPPED STATE.

SURFACE ARTIFICIALLY CHIPPED

VIEW SHOWING CUTTING EDGE PRODUCED BY CHIPPING ON THE ONE SURFACE.

Tasmanian stone implement in the Museum of the Somersetshire Archæological and Natural History Society, Taunton Castle, Somerset, received some forty years ago from Mr. Thos. Dawson on his return from the Antipodes. Mr Wm. Bidgood, the Curator of the Museum, has described it to me as follows: "It measures $3\frac{1}{4}$ inches in length by $2\frac{7}{8}$ broad. It has a cherty appearance; olive brown in colour; bluish shade in parts; fresh fractures show a deep dull blue lead colour; texture, very fine grain and smooth; but not so glossy as our black flint; perfectly opaque. It weighs just under 6 oz." From drawings by Mr. Alfred Robinson, Oxford.

says (ch. xiv. p. 348): "They never kept late hours, for no sooner was the sun down than they huddled round their fires, and went to sleep."

On p. 31 Bonwick publishes what he calls "a true Tasmanian tune." It is copied from Freycinet. It is, however, an Australian tune as is very clearly indicated in Péron's work. From what Bonwick states (p. 32) as regards Bermilong's song, which he reprints, the reader would understand that the song is Tasmanian; it is, however, not so, as can be seen by a reference to Edw. Jones' Musical Curiosities (London, 1811).

Drawing.

In the tomb discovered by Péron (ch. xiii. p. 273) the inner surfaces of some of the best and largest pieces of bark were crudely marked with characters similar to those which the aborigines cut on their fore-arms. (See illustration, p. 118)

"In several parts of the colony rude drawings have been discovered. Cattle, kangaroos, and dogs, were traced in charcoal. These attempts were exceedingly rude, and sometimes the artist was wholly unintelligible. At Belvoir Vale, the natives saw the Company's two carts, drawn by six oxen; they drew on bark the wheels and the drivers with their whips. They were the first that ever passed that region" (West I. p. 89). Similarly on the first occasion of some carts of the V. D. Land Company passing Mount Cleveland, Bunce says (pp. 49-50): "It appears that some natives had observed this; and, a short time afterwards, one of the Company's servants passing that way, found in one of their rudely constructed huts, a piece of the bark of a tree, with a rough drawing of the whole scene. The wheels of the carts, the bullocks drawing them, and the drivers with the whips over their shoulders, were all distinctly depicted in their rude but interesting manner." It is quite possible West's account is a periphrase of Bunce's. The V. D. Land Company's first establishment (on the north coast) was in 1826-27; so that there is a possibility that the drawings had been made by Europeans. According to Bonwick (p. 47). "Mr. G. A. Robinson saw drawings of men and women, with some curious hieroglyphics, like the totems* of tribes, when he was on the west coast, in 1831;" and that "Dr. Ross relates his discovery of geometrical figures, as squares and circles, on the bark in the valley of the Ouse." Bonwick also (p. 191) speaks of "the red hand, marked on trees and rocks alike in Tasmania and Australia;" no mention is made as to the locality where this hand is seen nor on whose authority the statement is made. Calder (Tasmanian Journ. p. 419) mentions some huts, and "on the bark that covered them, were some extraordinary charcoal drawings; one representing two men spearing an animal, which, from its erect position, was, I presume, meant for a kangaroo; though the artist, by a strange oversight, had forgotten the animal's tail, and had made the forelegs about twice as long as the hinder ones. There was also an outline of a dog,

* Would Robinson know anything of totems?

and an emu, really not badly done; and some other designs, the exact meaning of which I was not able to make out." Elsewhere (J.A.I. p. 21) he states: "But the *chef-d'œuvre* was a battle-piece—a native fight—men dying and flying all over it."

The whole question of the existence of drawings by aborigines before European advent is practically an open one, for as seen above the evidence is not satisfactory. It should be mentioned that Milligan in his vocabulary gives "Depict—draw in charcoal: *macoolana*." This at first sight seems conclusive. But in this same vocabulary he gives other words for objects not known to the natives in their wild state—*e.g.* 'bread,' 'spaniel,' 'gun' and 'gunpowder.'

Games and Amusements.

On one occasion Backhouse reports (p. 81): "On learning that plenty of provisions had arrived by the cutter, they [the natives] shouted for joy. After sunset they had a corrobory or dance round a fire, which they kept up till after midnight, in testimony of their pleasure." "The corrobory, or native dance, was their favourite pastime, and seemed to excite them considerably" (Melville, p. 348). Of these corrobories we have four separate detailed accounts, each account giving a different version of the dance.

According to Backhouse (p. 82): "In these dances the aborigines represented certain events or the manners of different animals; they had a horse dance, an emu dance, a thunder and lightning dance, and many others. In their horse dance they formed a string, moving in a circle, in a half-stooping posture, holding by each other's loins, one man at the same time going along, as if reining in the others, and a woman as driver, striking them gently as they passed. Sometimes their motions were extremely rapid, but they carefully avoided treading one upon the other. In the emu dance they placed one hand behind them, and alternately put the other one to the ground and raised it above their heads, as they passed slowly round the fire, imitating the motion of the head of the emu when feeding. In the thunder and lightning dance they moved their feet rapidly, bringing them to the ground with great force, so as to produce a loud noise, and make such a dust as rendered it necessary for spectators to keep to windward of the group. Each dance was ended with a loud shout, like a last effort of an exhausted breath. The exertion used made them very warm, and occasionally one or other of them would plunge into the adjacent lagoon. One of their chiefs stood by to direct them, and now and then turned to the bystanders and said, *Narra coopa corrobory*—very good dance—evidently courting applause."* "A very frequent manœuvre during most of their 'corrobories' is, to leap from the ground whilst running in a circle round the fire, and in descending, to turn their faces to it, crouching at the same time

* The word *Narra* sounds like a corruption of "very," as does *coopa* of "good," and *corrobory* is an Australian and not a Tasmanian word. The horse dance they call *barracoota* (G. W. W.—MS. Jour.), but it is the common local name for a large fish —in the latter sense perhaps of West Indian origin (J. B. W.). According to Jorgenson, horse=*bair coutana*, and to Norman=*parcoutenar*.

to the ground on their haunches and striking the earth with their hands. The exercise attendant on these diversions is often very violent, occasioning individuals to drop out of the ring, bathed in perspiration, until they have recovered. The good humour they exhibit throughout the amusement, which generally lasts for some hours, often till midnight, is remarkable, considering the excitement that prevails. Sometimes one will jostle against another, and perhaps occasion a fall to both, which is sure to be succeeded by a general laugh. Though their 'exhibition' in a state of nuidity must necessarily offend the eye of a European, there is not the slightest action or gesture that would offend the modesty of the most scrupulous" (Walker, p. 99).

Davies's account (p. 416) runs thus: "Their principal amusement consists in their corrobories or dances. These are sometimes held in the day-time, but far more generally at night; they light a large fire, round which, quite naked, they dance, run, and jump, keeping time to their own singing, which is far from unmusical. These songs are various, each having its own peculiar dance, intended to illustrate some action or effect from causes. One is called the kangaroo dance, and is, along with some others, most violent; in this the party (I have seen as many as ninety joined in one corroborie) commence walking round the fire slowly, singing in a low monotonous tone. After this has continued for some time, they begin to get excited, singing in a higher key, walking faster, striking their hands upon the ground, and springing high in the air. By degrees their walk becomes a run, then solitary leaps, a series; their singing, perfect shrieking; they close upon the fire, the women piling fresh branches upon it. Still leaping in a circle, and striking the ground with their hands at every bound, they will spring a clear five feet high, so near to the fire, so completely in the flames, that you fancy they must be burnt. Excited to frenzy, they sing, shriek, and jump, until their frames can stand it no longer, and they give up in the uttermost state of exhaustion. Some of their dances are evidently lascivious; some are medicine, etc.; though had I not been told by themselves that intended to represent making bread, taking such was the case, I never should have perceived any analogy."

The following is Lloyd's account (pp. 49-50): "The assembling of the tribes [at full moon] was always celebrated by a grand *corroboree*, a species of bestial *bal masqué*. On such occasions they presented a most grotesque and demon-like appearance; their heads, faces, and bodies, liberally greased, were besmeared alternately with clay and red ochre; large tufts of bushy twigs were entwined round their ankles, wrists, and waists; and these completed their toilet. They would then retire in a body to a short distance from the spot selected for the festive scene. At the extreme end of the tabooed space might be seen, squatted in Turkish fashion, the dark 'Sultanas' of the respective tribes. When the preliminaries of fire-making and slightly brushing round the sacred spot were completed, forth strode . . . a sorry loquacious old beldame, taunting some noted warrior for his woman-like cowardice at the top of her screeching voice; in bitter terms challenging him to appear and answer to the charge. . . . Stung to the quick by her foul aspersions, he bounded in fierce rage through the midst of a flaming brushwood fire, proclaiming aloud

with frantic gestures his many deeds in war and the exciting chase. When he paused from sheer exhaustion, the lay was taken up by his female admirers. They soon turned the tide against his wretched accuser, and in loud and solemn chant recounted and confirmed his heroic career. Their minor tones and monotonous voices they accompanied by playing upon greasy kangaroo rugs, which were rolled up in some peculiar manner so that, when struck by the open hand, the sound resembled that of a muffled drum. Others joined in the rude concert by beating time with two short dried sticks, and that with a precision adapted for an orchestra. Frequently, upon some inspiring allegretto movement of the thumping band, thirty or forty grim savages would bound successively through the furious flames into the sacred arena, looking like veritable demons, . . . and after thoroughly exhausting themselves, by leaping in imitation of the kangaroo around and through the fire, they vanished in an instant. They were as rapidly succeeded by their lovely *gins*, who, at a given signal from the beldame speaker, rose *en masse*, and ranging themselves round the fresh-piled flames, in a state unadorned and genuine as imported into this world, contorted their arms, legs, and bodies into attitudes that would shame first-class acrobats. The grand point with each . . . was to scream down her sable sister. Thus was the savage reunion kept up till one and two o'clock in the morning."*

In Bank's Straits, after a capture of some seals, Kelly witnessed a dance as follows (p. 15): "The whole mob of them—about three hundred in number—formed a line in three divisions, the men and women forming two of them, and the children another. Tolobunganah then gave the signal to commence the dance, and it was a most singular one. The women in the centre division began a song, and joining their hands, formed a circle, dancing round the heap of dead seals. They then threw themselves upon the ground, putting themselves into the most grotesque attitudes, beating the lower parts of their bodies with their hands, and kicking the sand over each other with their feet. The loud laughter of the men and children evidenced their gratification with the sport; and the women having sat down, the children went through a similar dance. The men then commenced a sort of sham fight with spears and waddies, dancing afterwards round the heap of seals, and sticking their spears into them as if they were killing them. This game lasted about an hour. Tolo (the chief) then informed us that the dance was over."

Another amusement of the male aborigines was the throwing of waddies and spears at grass-tree stems, set up as marks, which they frequently hit. They still [*i.e.* in the settlements] strip off their clothes when engaged in this amusement (Backhouse, p. 172). John Radford told E. O. Cotton, who in turn told J. B. Walker "that they would practise spearing at a ball made of kelp—of the large stems of that variety which grows on rocks on the edge of the sea. The ball

* According to Bonwick (p. 187), the "solemn" dances were held at the spring of the year and (p. 198), "the spring likewise was the festival of eggs with the Tasmanians." Hull in his Report, Victorian Aborigines (Legislative Council, Melbourne, 1858-9, p. 9), says these people had grand corrobories in the spring.

bounces well, and would be bowled swiftly passed them. And they would stand out a boy in an open space, and drive pegs on either side his feet, and then spear at him, two or three at a time. He was to dodge the spears without moving his feet, and would do so with great coolness, letting spears pass between arms and side, just wringing the body enough to escape being struck." This looks very much like practice for future emergencies, and reminds one of Davies' account of punishment. (See Government).

"PITCHER OF THE ABORIGINES OF V. D. LAND MADE OF KELP," DRAWN FROM THE ORIGINAL OBTAINED FROM DR. MILLIGAN IN 1857, IN THE BRITISH MUSEUM, BY MRS. KINGDOM ELLIS, (EDITH M. ROTH). IT APPEARS TO BE MADE OF THE *Fucus palmatus* OR *Alga marina*, THE ENDS OF WHICH ARE SKEWERED TOGETHER AND THE SKEWERS THEMSELVES LOOSELY HELD IN POSITION BY A GRASS CORD. THE DIAMETER OF THE PITCHER IS ABOUT 5 INCHES. IN THE ETHNOLOGICAL MUSEUM OF THE LOUVRE, PARIS, THERE IS A SIMILAR PITCHER. PETIT'S SKETCH OF A PITCHER MADE IN TASMANIA IS IN THE HAVRE NAT. HIST. MUS.

CHAPTER IX.

String.

"THE natives made use of a grass rope, which was passed round their body and the tree [for climbing]. To make such a rope some eight or ten men would all begin in a most expert way to pull the long wiry grass; and when they had sufficient would all run together, and mix it; then half of them would get small crooked sticks and twist the grass, whilst the others let it out into small fine ropes. Then all these ropes were twisted together into one strong one. . . . One custom of the aborigines was to plait strings from the bark of a yellow-coloured shrub, equal to flax, both in strength and fineness, and found in abundance" (J. Scott, Papers etc., Roy. Soc., Tasm., July, 1873). In describing the natives' method of catching the opossum, Lloyd mentions, that they used "a strong wire-grass rope, made into close three-strand plait" (p. 46). Backhouse also speaks of this rope, and says one of kangaroo skin was used previous to the use of European hemp" (p. 172). It will be remembered that the rafts described by Péron, La Billardière (II. ch. xi. p. 80), and Backhouse (p. 58), were fixed up with grass cord. "They always carried with them a small rope, made of kangaroo sinews" (Davies, p. 413). Some "had a slender cord bound several times round the head. I afterwards learned that most of these cords were fabricated from the bark of a shrub of the spurge family, very common in this country" (La Billardière, II. ch. x. p. 35). According to Laplace the skins they used were sewn together with threads of bark (III. ch. xviii. p. 201); and according to Rossel, parts of the huts were also bound together by threads of bark (I. ch. iii. p. 53). Bonwick says (p. 41) he saw an aboriginal woman make some string as follows: "She got hold of some fine fibres, bared her thigh when squatting on the ground, and began to twist the threads by rolling the material up and down her thigh." Bonwick must have seen this woman making the string from the "currijong" (*Plagianthus sidoides*) bark fibre at Oyster Cove, *i.e.*, after 1847, or many years after their capture. In the Hobart museum there is a piece of grass string without a record but presumably Tasmanian; it is a neatly made piece of cord or rope, *i.e.* of three strands of coarse tough grass, like that used for the canoes, twisted to the left.

Basket or Bag Work.

Backhouse mentions that one day he watched "a woman making the oval bags of open work, used in fishing, etc., of the leaves of a sedgy

plant, which she split with dexterity, and after having divided them into strips of proper width, softened by drawing through the fire" (p. 103). La Billardière speaks of clumsy baskets made of a reed called *Juncus acutus* (I. ch. v. p. 211), while Rossel (I. ch. iv. p. 56) found some "baskets, woven with strips of the bark of trees, very straight and slender, and twisted nevertheless with some skill, fastened like a bag with a string of the same material.

Another little kind of bag, made of a dried *Alga marina* and very hard, seemed designed to draw water with, and to serve as a cup" (see p. 142), regarding the manufacture of which, Backhouse (p. 102) says they either open an oblong piece, so as to form a flat bag, or run a string through holes in the margin of a circular piece so as to form a round one. Mortimer (p. 20) evidently refers to these bags when he speaks of certain "small buckets for holding of water, made of a tough kind of sea-weed, and skewered together at the sides." La Billardière evidently refers to these (II. ch. x. pp. 57-60) when he speaks of the women carrying "water in vessels of sea-weed, *Fucus Palmatus*" (see *supra* food), and also elsewhere (ch. v. p. 169), and so does Péron (ch. xii. p. 229). Bonwick speaks (p. 18) of close plaited vessels used for carrying water, but gives no authority. Milligan in the vocabulary gives the native name of water-pitcher as *moirunah*. Bunce (p. 30) says baskets were made of the leaves of the *Anthericum semibarbata* as well as of the *Dianella*.

The illustrations (facing p. 143) are from a basket or bag in the Tasmanian Museum, Hobart. The basket consists, as shown diagrammatically in Fig. 1, of a series of upright pieces of reed held parallel in position by means of two pieces of twisted fibre, which two are again twisted into each other in such a manner as to enclose at every twist one of the upright reeds. This method of manufacture is identical with basket work or tissue made in several parts of the world; thus it is similar to some fabric from Robenhausen and Wangen (Swiss Lake-dwellings), the same as bast mats and bags made by the Ainus of Japan, and the same as a variety of baskets and bags from various parts of Australia. In Petit's drawing of a basket, he shows the two pieces of twisted fibre doubled, so that it looks as though the woofs *a* and *b* in Fig. 1. were placed close together at intervals instead of quite apart as they really are. There are ten similar specimens in the museum at Hobart, all made of a species of *Juncus*, none of *Dianella*.

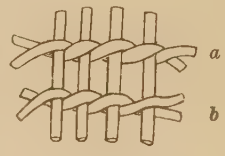
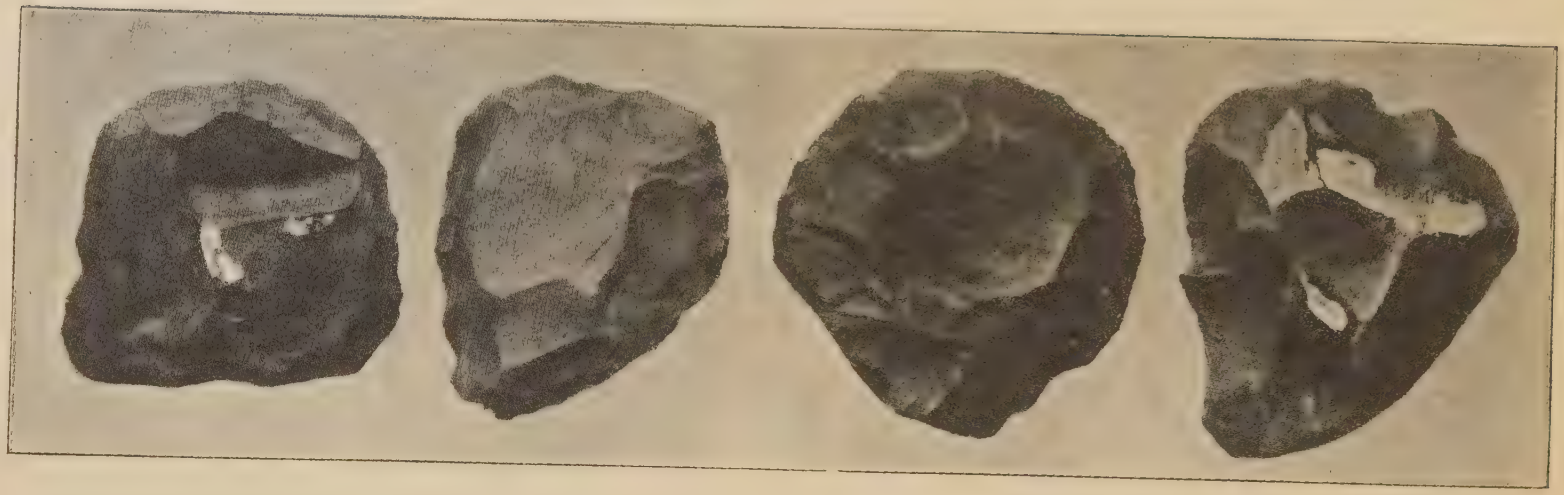


FIG. 1.

In the first edition of this work, two other forms (Fig. 2.) of basket were illustrated but although Milligan had obtained these from G. A. Robinson, it is extremely doubtful whether these baskets are Tasmanian; G. A. Robinson became afterwards protector of Aborigines in Victoria (Australia), so that it does not follow that articles coming from him must necessarily be Tasmanian; the two baskets are of a form very common in Australia. I am the more inclined to believe that the Tasmanians only made one class of basket, as shown in Fig. 1. as in Petit's original drawing, of which I have a copy, this pattern only of a Tasmanian basket is given.

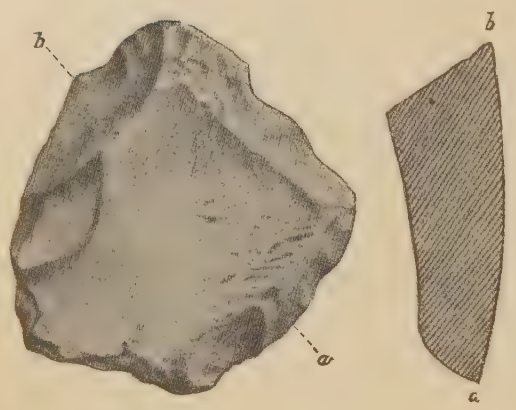
To face p. 145.



TASMANIAN STONE IMPLEMENTS IN THE TASMANIAN MUSEUM, HOBART, FROM A PHOTOGRAPH BY MR. J. W. BEATTIE.

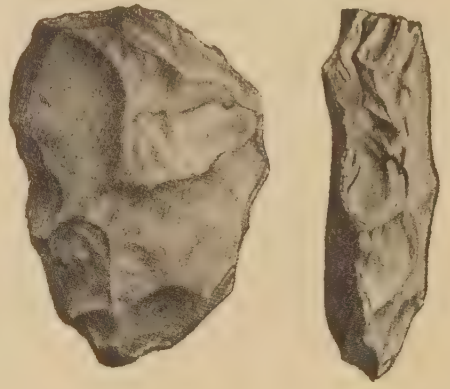
Specimens of Tasmanian Stone Implements from Prof. Tylor's Collection.

Scale ⅔ Lin.



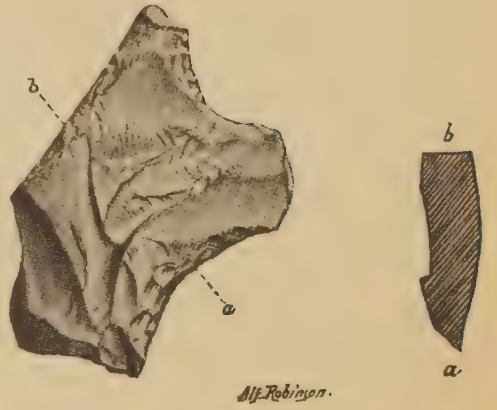
1.

1. This flat angular type is similar in use to the more circular Taunton Implement. The grip is the upper part, and it has two cutting edges at an angle below. It may be called a chopper or bark notcher, and is a good example of the common hand-gripped implement shaped by chipping one side of a thick, flat flake taken off a block.



2.

2. This is an implement which, after the above, may be reckoned among the more frequent. It was held in the hand for cutting. The hand-grip is the thick back at the right; the cutting edge is made by chipping on the side toward the spectator.

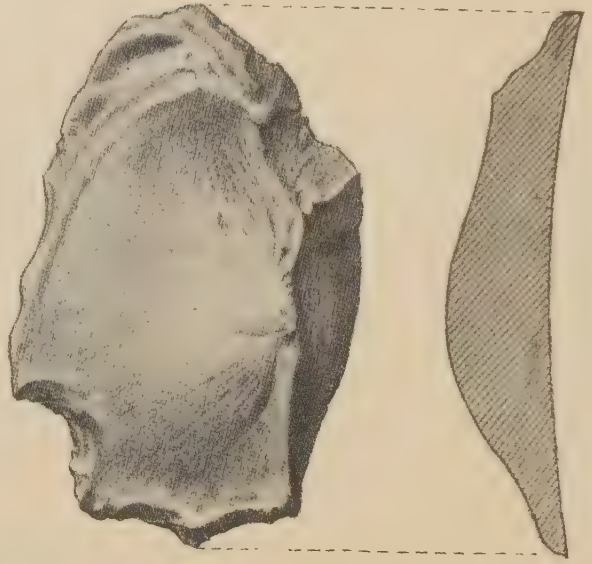


3.

3. Concave scraper for smoothing and scraping sticks. It has two hollows formed by repeated small chips taken off from other side of the flake from which it was chipped. Presented by Mr. J. Paxton Moir, Shot Tower, Hobart, who has successfully shown that such neatly chipped forms co-existed with the ordinary rude ones.

SPECIMENS OF TASMANIAN STONE IMPLEMENTS FROM PROF. TYLOR'S COLLECTION.

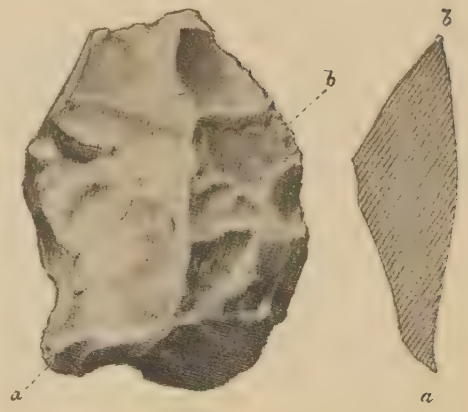
Scale $\frac{2}{3}$ lin.



6

FLAKE STRUCK OFF BY BLOW ON UPPER PART, IN WHICH A CONCAVE SCRAPER HAS BEEN FORMED BY CHIPPING.—FROM MR. J. PAXTON MOIR.

Scale $\frac{1}{1}$ lin.



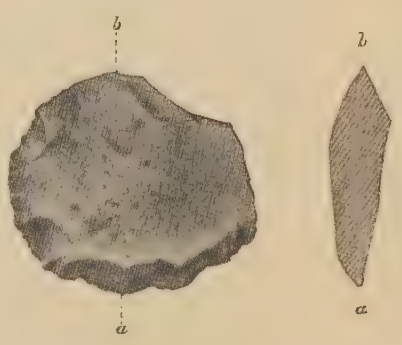
Alf: Robinson.

7

"DUCK BILL"—FROM MR. J. PAXTON MOIR.

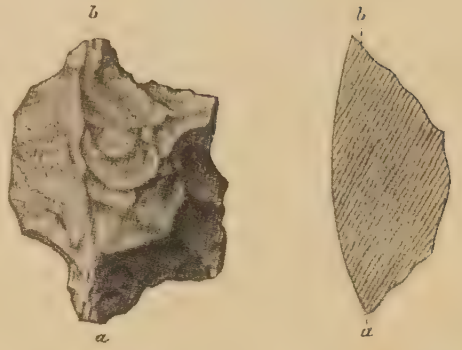
Specimens of Tasmanian Stone Implements from Prof. Tylor's Collection.

Scale ½ Lin.



4

THUMB STONE FOR SCRAPING, SIMILAR TO THAT OF THE OLD WORLD STONE AGE.



5

"DUCK-BILL," APPARENTLY FOR GROOVING CLUB HANDLES AND SIMILAR WORK.—MR. J. PAXTON MOIR.

Bass gives the following curious description of a basket: "The single utensil that was observed lying near their huts was a kind of basket made of long wiry grass, that grows along the shores of the river. The two ends of a large bunch of this grass are tied to the two ends of a smaller bunch; the large one is then spread out to form the basket, while the smaller answers the purpose of a handle. Their apparent use is to bring shell-fish from the mud banks where they are to be collected" (Collins, pp. 168-169).

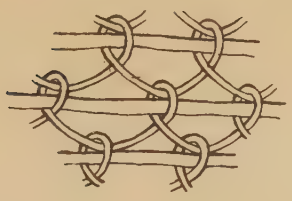


FIG. 2.

PATTERN OF BASKET WORK WITH AND WITHOUT THE HORIZONTAL STRAND; THESE FORMS ARE MET WITH IN QUEENSLAND (WALTER E. ROTH, "ETHNOLOGICAL STUDIES"), AND IN CENTRAL AUSTRALIA (BALDWIN SPENCER AND GILLEN, "NATIVES OF C. A.")

Stone Implements.

Johnston in his Geology of Tasmania (pp. 334-335) thus describes the "flints" of the aborigines: "The rudely chipped flints of the Tasmanian aborigines are of the simplest character, rarely symmetrical, and are more like the earliest Palæolithic flint implements of Europe. . . . One of the scalpriform hatchets in the author's collection weighs 2 lbs. It is semicircular in form; the base of the arch is nearly 2 inches thick; length of base, 7 inches; greatest depth at centre of arch, 4½ inches. The circumference of arch has been skilfully chipped to a fine strong cutting edge. The smaller stone knives vary in size from 1½ inches by 1 inch to 4 inches by 2½ inches," and he compares them to those figured in the Mémoire of M. de Ribeiro which appeared in the Proc. of the Congrès Inter. d'Anthr. et d'Archéol. Prèhist (Comp. Rend. 6th Session, Brussels, 1872), published 1873.

Since Brough Smith has gone as thoroughly into the subject of stone implements as circumstances will allow, it is as well to lay the matter before the reader in his own words. Having described how, for the purpose of investigation and comparison, several stones used by the Tasmanian aborigines, and now in the Tasmanian Museum, were lent by him, he continues: "They are nearly all chert or cherty varieties of metamorphosed sedimentary rocks, obtained, probably, from the neighbourhood of granite or porphyry. Cosmo Newbery agrees with me in the opinion that, while some of them have been split by hand from larger blocks, others are fragments of rocks occurring naturally, and selected because they were of suitable form. These fragments . . . have been treated in one way only; having selected that which appeared to be the best for a cutting edge, the native has improved it by simply striking off small flakes all along the edge, from one side of the edge only. This has been done, however, with so much skill, in all cases, as to keep the line straight. It is not a serrated edge. It would appear that the fragment was held in the palm of one hand, with the edge outwards, and that with a piece of stone in the other hand, blows were given towards the palm and away from the edge, until flakes

were detached in such a manner as to leave it even and sharp. Some specimens, however, have been detached by one blow from a larger rock. These exhibit a semiconchoidal fracture, and having a good edge, have not been subsequently altered by chipping. . . . Amongst R. Gunn's specimens, there are two scalpriform implements, very skillfully made. One, the best, of a triangular shape, and with a remarkably sharp cutting edge, has been improved by striking off flakes—in size from a sixteenth of an inch to a quarter of an inch—from the base of the triangle; and the other, a smaller stone, about three inches in length, and two inches in breadth, formed in the same way, is scarcely inferior. These were evidently struck off by hand from some larger blocks, and afterwards improved in the manner described. The first was found near Westbury, and the other near Ross. . . . The largest stones do not weigh more than six or seven ounces, and the smallest are not much heavier than the chips of black basalt used by the natives of Victoria for cutting and cleaning skins. . . . None of them were provided with a handle, and it is not probable, judging from the shape of them, that the native had even the protection of the opossum skin for his hand. . . . The greater number—nearly all of them—may be classed as fragments of metamorphosed rocks, cherts, and porcelainites. Owing to having been buried for a lengthened period, many are coated with a thin yellowish-brown or grey skin. I can state with certainty that not one of them has been ground, nor in any case has been attempted to give an edge by grinding."

Smyth then quotes the following statement of Scott, received through Gunn;—" 'Memorandum of the Stone Implements used by the Aborigines of Tasmania, found at Mount Morriston, eight miles south from Ross, on the east bank of the Macquarie River, on Lot 78, Parish of Peel, County of Somerset: The space over which they were found is about three by five chains, or one acre and a half, in a sheltered bend of river, at the head of a deep lagoon, above one mile long, the Saltpan Plains lying to the west, and the hills rising suddenly to the east. The original place where these were first obtained by the aborigines is between the Split Rock and the west shore of the Great Lake, about forty miles distant, where Pitt has seen the ground covered with stones, partly broken and shaped—'like a workshop'—by his statement to me. . . . In using the flints, the thumb was placed on the flat surface, and held by the other fingers resting in the palm of the hand, and the sharp edges used to cut the notches in the trees for climbing, cutting spears, and making the handles of the waddies rough, so as not to slip from the hand. They devoted much time to chipping the edges of the flints, and the small pieces broken off show very distinctly in good ones; the pieces not so marked, and smaller, are probably the pieces left in making them into ship-shape at first. Whilst the flints were used to cut notches in the trees for the great toe to rest in, for climbing, the body was supported against the tree by a strong grass rope, passed round the tree and the body, held by one hand, whilst with the other they used the flint. . . . The number of stones of the same material (but different shades in colour) which I found at that spot was upwards of 218. . . . Adjoining the spot where the flints were found

there were also some common water-worn stones, broken in the edges, as if used for chipping, but of no interest otherwise. Jas. Scott, Surveyor,'" Smyth says of some other specimens he received from the Royal Society of Tasmania that "they are of the same character as those already described. One—a heavy thick stone, with a rough edge was probably used for cutting wood. It is a fragment of a dark bluish-grey siliceous rock. Small flakes have been struck off to form a cutting edge. Another—a thinner and broader fragment, and triangular in shape—is formed of the same kind of rock, and the cutting edge is in like manner made by striking off thin small flakes. The weight of each is a little less than seven ounces" (II. pp. 402-407).

Some fifteen years ago Morton Allport sent some stone implements to the Anthropological Institute, London, and accompanied them with the following letter: "The stone implements are of the rudest make, but are frequently met with near old camping places and shell-mounds, often very far from the parent rocks. In one locality, on the high table-land in the centre of Tasmania, large numbers of these rough implements appear to have been manufactured, as chips of the rock, knocked off so long ago as to present weatherworn surfaces, abound, and cannot otherwise be accounted for. Many of the old residents in the country assure me they have frequently seen natives using these stones, both for skinning animals and for cutting notches in the thick bark of the eucalypti, while climbing. The stones were invariably grasped in the hand, never fixed in any kind of handle." What became of Allport's collection is not known.

At a meeting of the Royal Society of Tasmania, in June, 1873, Jas. Scott volunteered the following information received from his late brother, Thos. Scott, who had had many opportunities of observing the habits, etc., of the aborigines: "I may state that I never learnt that they used the flint implements as tomahawks, but invariably held them in their hands with the thumb resting on the flat surface, and turning the stone as found convenient to get the cutting edges where required. He had seen the men sitting for an hour or so at one time, chipping one flint with another, so as to give them the peculiar cutting sharp edges. The flints were used principally for cutting and sharpening spears, waddies, and for making notches or rough edges on the end of the waddies, for the hand to grasp firmly, in order to prevent slipping when in the act of throwing, etc. They were also used for cutting notches in the bark of trees to enable the natives to climb. . . . I have found them [flint implements] . . . always in the shape used by holding in the hand, never in the shape of a tomahawk. . . . Some years ago I sent to England a round stone chipped all round to a circle about seven inches diameter, and one inch and a half thick in the centre, to one inch thick at the edge. On this the females broke the bones of animals for the marrow, using another stone about six inches in diameter for striking." In the same journal (Papers, etc. Roy. Soc. of Tasm. July, 1873) it is stated the aborigines "merely used sharp-edged stones as knives. These were made sharp, not by grinding or polishing, but by striking off flakes by another stone till the required edge was obtained. As a very general, if not invariable, rule, one surface only was chipped

in the process of sharpening. They were made from two different kinds of stone—the one apparently an indurated clay rock, the other containing a large proportion of silex." Robt. Thirkell also adds his testimony to the fact that the stones were used without handles of any sort (*ibid.* Aug. 1873). Jas. Rollings, in a letter addressed to Dr. Agnew, dated 5th May, 1873, says that in his youth he was constantly in the habit of seeing the aborigines of Tasmania, . . . and that he had many opportunities of seeing how they used their stone knives and tomahawks. "The knives [referred to] when used for skinning kangaroos, etc., were held by the fore-finger and thumb, and the arm, being extended, was drawn rapidly towards the body. The carcase was afterwards cut up, and the knife was held in the same way. In cutting their hair, one stone was held under the hair, another stone being used above, and by this means the hair was cut, or rather, by repeated nickings, came off." He then continues, "A larger stone, well selected, about four or five pounds in weight, was used for a tomahawk, a handle being fastened to it in the same way as a blacksmith fastens a rod to chisels, &c., for cutting or punching iron, being afterwards well secured by the sinews of some animal. The handles were strong saplings of wattle or curryjong."

Regarding the handle mentioned above and by Lloyd (pp. 50-52), at the meeting of the Fellows of the Royal Society of Tasmania, in June, 1873, above referred to, after full discussion, Dr. Agnew reported "it appeared the general belief of the Fellows present was, that the stone axe with the handle attached was never used by our natives until taught by those from the neighbouring continent." The evidence at this meeting set the question at rest. But there was another question still unsolved, and that was as to whether the Tasmanians ground any of their stone implements. As pointed out by Prof. Tylor (On the Occurrence of Ground Stone Implements of Australian type in Tasmania, Jour. Anthrop Inst. xxiv. 1894, pp. 335-340) Thirkell, in a letter to Dr. Agnew (Papers, Roy. Soc. of Tasm., Aug., 1873) directly states that he knew them to grind their implements. "Their mode of climbing trees was to get a grass band twisted, put it round the tree and hold the two ends in one hand, and then with a sharp flint stone they would chip the bark downwards and make a notch for the big toe, then change hands and do the same on the other side. They had no handle to the stone, merely an indent for the thumb, and the edge ground as sharp as they could against another stone." Tylor continues: "After a long quest, made to ascertain whether specimens could be found to justify the statements that stone axes ground and handled were known to some aborigines, and, if so, what was their make, I found a paper 'On the Osteology and Peculiarities of the Tasmanians' by the eminent anthropologist, Dr. J. Barnard Davis. In this little-known paper, published in the 'Nat. Hist. Trans. of the Dutch Society of Science,' he mentions as Tasmanian works of art 'a few exceedingly rude stone chippings or implements, made from a dark coloured chert, probably of volcanic origin, exactly like that employed by the Kanakas of the Sandwich Islands.' Dr. Barnard Davis continues as follows: 'I have a more finished stone implement of an oblong form with one extremity slightly sharpened by grinding, which was employed

by the women without any handle in notching the bark of trees, up which they climbed in an ingenious manner in search of the opossum.' With some difficulty I was able to ascertain that Dr. Barnard Davis's collections were sold at his death, and had passed into the hands of a gentleman at Brighton from whom the three implements (J.A.I. Plate XVII., Figs. 1, 2, 3) were purchased by the Corporation and placed in the Town Museum. Their proofs of authenticity are absolute. Figs. 2, 2*a*, 3, 3*a*, vouched for by tickets 'Tasmanian, G. A. R.' must have come from G. A. Robinson, the first Protector of the Tasmanian aborigines, the survivors of whom he brought in after the war; the oblong shape and slight edge at the end of Figs. 2, 2*a*, identify it as the one mentioned by Barnard Davis as grasped in the hand for tree-notching. A written card, proved by its mention of the weight to refer to the specimen, Fig. 1, 1*a*, is photographed at the back of Fig. 1. 'Tasmanian stone axe. Weighs 2lbs. 9oz. av. Used by the native women without haft for notching the fibrous bark of the trees they were in the habit of climbing. It is still red from the ferruginous ochre with which they painted themselves. Presented by Jos. Milligan, M.D., (and Lady Franklin). See his let. of Sep. 5, 1864, and that of G. A. Robinson, of Feb. 16, 1865.'

"It would thus appear that the three were collected by G. A. Robinson, that they passed from him to Dr. Milligan, who died in London some years ago, and that from him Dr. Barnard obtained them.

"On inspection of these implements it may be said without hesitation that they are of the Australian type of ground stone implements. The two shown in Figs. 1 and 3 are described as made to grasp in the hand, and with this agrees the thumb indentation, particularly well seen in Fig. 3. Such notching stones made with a thumb indentation for grasping in the hand, and edged by grinding against another stone, correspond exactly with what Mr. Thirkell describes the natives making to climb with. Such implements grasped in the hand are known in use among the Australian natives. Mr. A. W. Howitt states that the natives of Cooper's Creek do not fasten wooden handles to the stone, but they grasp the tomahawk with the fingers and thumb, holding the blunt end in the hollow of the hand, and use it in cutting exactly as the Tasmanians used the chips of chert which served them as hatchets (Smyth, I. p. 358; II. p. 304). Some of the Australian hand choppers have been recognised by the thumb-indents by Mr. H. Balfour in the Pitt Rivers Museum. It is thus probable that Dr. Barnard Davis's three ground implements were either made by Australians or by Tasmanians, who had learnt the craft from them."

The following account of the re-fixing of the locality of a native quarry in a communication to me, from Jas. B. Walker, will be read with interest: "Leaving the Plenty Station and proceeding in a S.S.W. direction, we work upwards across the spurs which run steeply down to the left bank of the Plenty. A walk of less than two miles brings us to the ridge of a spur some 400 feet above the level of the Derwent. The top of the Native Tier is high above us to the right front. The hill side on which we stand is thinly timbered, and looking through the trees, we see below to the S.E. the Derwent Valley, here

ABORIGINAL QUARRY ON THE BOUNDARY LINE BETWEEN GLENLEITH AND CHARLIES HOPE ESTATES, RIVER PLENTY, FROM A PHOTOGRAPH BY J. W. BEATTIE, OF HOBART.

* Native Tier (Range of Hills). † Quarry where stand Messrs. J. B. Walker and Raynor.

about a mile and a half wide. The sheep and cattle runs are diversified by small agricultural farms and orchards with homesteads, and the valley is bounded on each side by steep hills.

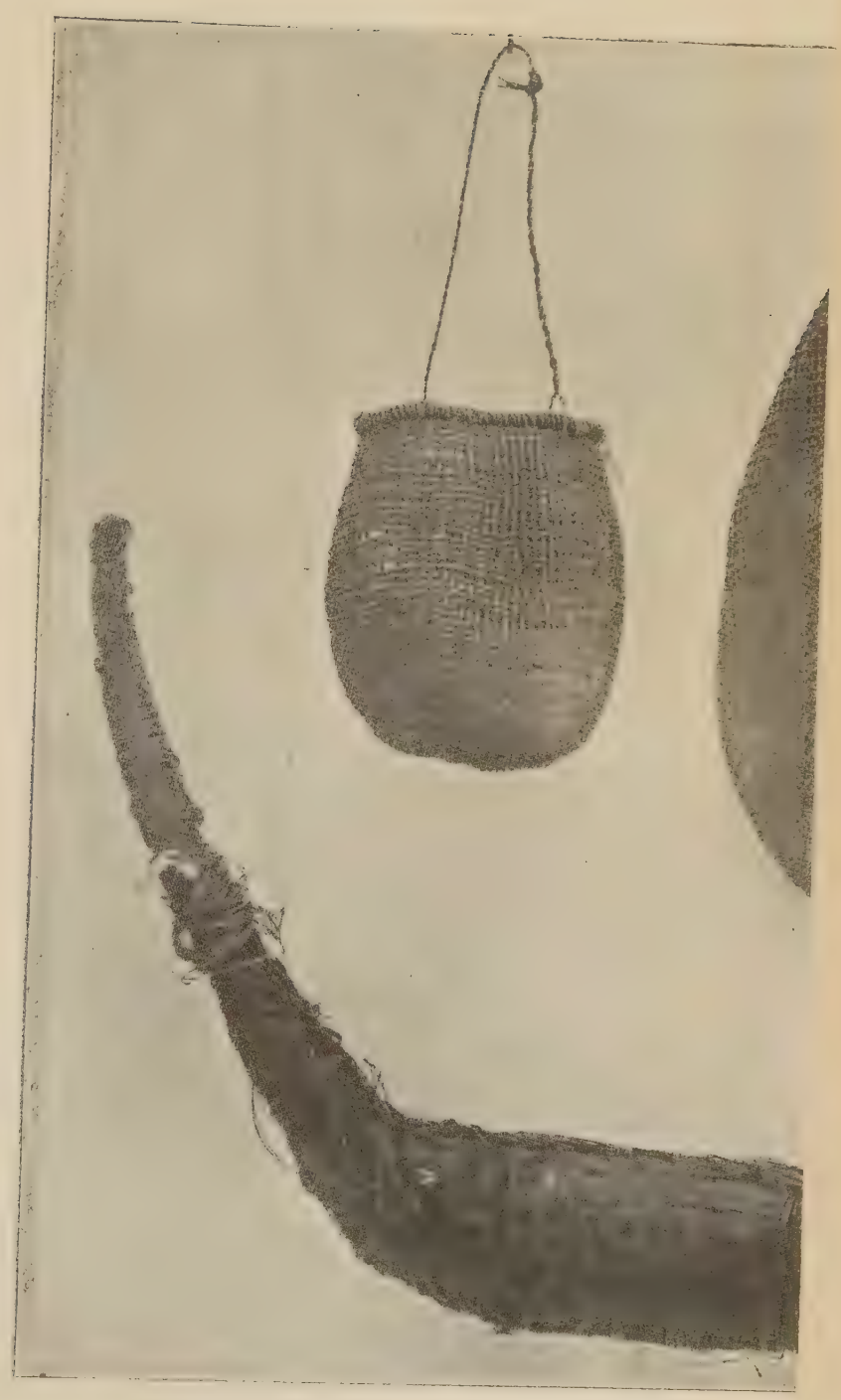
"The steep hill side on which we stand is lightly wooded with the prevailing "gum," but affords fair feed for sheep. The underlying formation is a mud-stone (Upper Paelaeozoic) which crops out irregularly over a considerable area. Walking a little distance further our guide, Mr. G. Rayner, makes a halt and points out to us the so-called quarry. He tells us that his father was one of the early settlers, deported from Norfolk Island to Tasmania in the year 1808. Somewhere between the years 1813 and 1818 he was making his way by the bush track from Hobart to his location near Hamilton (formerly called Lower Clyde). The track passed round the Native Tier, and at this spot Mr. Rayner (Senior) suddenly came upon a mob of blacks, busily engaged in breaking stones from the hill side. There were twenty or thirty of them; men, women, and children. Nosily chattering, they were breaking the stones into fragments, either by dashing them on the rock or by striking them with other stones, and picking up the sharp edged ones for use. One old fellow he describes as dashing his stone upon another one on the ground and leaping up and spreading his legs out at the same time, to avoid as much as possible being struck by the splinters. This is all he observed, for even in those days—long before the great feud between black and white—the two races were, as a rule, shy of each other, and did not often cultivate a closer acquaintance than was necessary. At first sight there was little to distinguish the 'quarry' from other parts of the hill side. Early this summer a heavy bush fire had swept over the hill, and had done its best to obliterate the natural features of the place. There was no quarry or excavation, except two or three small and shallow holes, which might well have been caused by the uprooting of gum-trees, but which may probably enough have been due to the removal of pieces of rock eighty years before. On examining the ground more closely, we found in the fragments of stone lying about a certain difference of form from those which are ordinarily the result of natural disintegration. Just at this point, and apparently at this point only, the mudstone had been altered, doubtless by the action of heat caused by the intrusion of an igneous rock, and converted into a hard flinty chert. It had a crystallised structure, and was capable of being split into flakes, very different from the irregular cubical fragments resulting from breaking the unaltered stratified mudstone. The ground was strewn with flakes and wedge-like pieces of stone; many of the flakes having an edge sharp enough to serve for a blackfellow's scraper. It seemed plain that these fragments were not the result of natural disintegration, but were due to the hand of man.* Unfortunately, just at the point where the flinty rock cropped out, where the shallow holes occurred, and where the broken fragments were thickest, there lay the burnt remains of a large deadwood fence of logs, forming the boundary between the estates of 'Charlies Hope' and 'Glen

* Some of the Specimens sent me show distinct evidence of artificial chipping along the edge.—H.L.R

Leith.' The ground for a considerable distance was strewed with burnt debris, with branches and gum leaves, which were a great hindrance to our investigations. The chips were scattered over a space of perhaps half an acre to an acre, being less numerous as we left the central point. They were of various shapes and sizes; some mere chips with a sharp edge, some larger flakes, and some large pieces of stone showing where flakes had been struck off.

"With respect to the character of the stone of which the 'flint' implements were manufactured, I can add little to the description given by Mr. R. M. Johnston in his 'Geology of Tasmania,' p. 334. There is no flint, properly so called, in Tasmania. Mr. Johnston mentions one instance of one implement made from a fragment of opalised fossil wood, such as is found near New Norfolk. With this exception, I believe, all are manufactured from a hard dark coloured cherty rock: an altered mudstone. In various parts of the island extensive beds of mudstone occur. These mudstones, according to Mr. Johnston, belong to the Upper Palaeozoic series. At a number of points there have been intruded through the mudstone, at a later geological epoch, dykes or masses of an eruptive greenstone or basalt. Where such intrusions have occurred the adjacent mudstones have been altered, and have become crystalline in structure. In its unaltered state the mudstone is not very hard, shows stratification, and its fracture is cubical. But where it has been altered, it is crystalline in character, of flinty hardness, and its fracture is conchoidal. Mr. Johnston mentions the following places where this altered mudstone occurs; and most, if not all of these places seem to have been resorted to by the blacks for the sake of the 'flints' afforded":—

1. Between the 'Split Rock' and the western shore of the 'Great Lake' (on the Central Plateau) which is mentioned by Mr. Scott as a resort for 'flints.' See 'Geol. of Tas.' pp. 336-37.
2. 'Stocker's Bottom,' on Mount Morriston Estate, Macquarie River —Near here the 'Scott collection' of flints (now in the Tasmanian Museum) was obtained.
3. 'The Tea Gardens,' Macquarie River, eight miles South of No. 2.
4. 'Hunter's Mill,' Native Point; on the South Esk, near Perth. The intrusion is here very plainly marked. The name implies that it must have been a favourite resort of the natives.
5. Pipe Clay Lagoon, South Arm.
6. Oakhampton, near Spring Bay.
7. On the Tamar River. To these may be added:—
8. Native Tier, River Plenty.
9. Mt. Communication, Saltwater River, Tasman's Peninsula.



TASMANIAN BASKETS OR BAGS AND MODEL OF NATIVE CANOE IN TASMAN
BY GEO. B. HINGLEY, ESQ., HIGH PARK,

GINES OF TASMANIA.

(*To face p.* 153).

IAN MUSEUM, HOBART, FROM A PHOTOGRAPH PLACED AT MY DISPOSAL
DROITWICH, WORCESTERSHIRE (ENG.).

CHAPTER X.

Trade.

OWING to the entire lack of information on the point, we know nothing about any regular system of trade or barter being in use among the Tasmanian tribes. During the latter part of their existence, however, when they had been brought into contact with Europeans, we have a few words showing that they bartered with the colonists; thus we read in Hobb's Evidence (Col. and Slav. p. 50), that "the native men would sell a native woman for four or five carcases of seals." And again, in Brodribb's Evidence (*ibid.* p. 52), we find it stated that, "the men would offer to give up their wives for bread." Backhouse (p 170) tells us on one occasion when his party distributed among the aborigines some cotton handkerchiefs and some tobacco, they presented his friends with "some spears, and shell necklaces in return." He also mentions the following incident (p. 58): "One of them [the aborigines] exchanged a girl of about fourteen years of age, for a dog, with the people at the Pilot Station; but the girl, not liking her situation, was taken back, and the dog returned."

G. W. Walker remarks on the difficulty the Commandant found in inducing the blacks to preserve the wallaby skins, it being their invariable custom to singe off the hair. Presents were made to those who brought wallaby skins, but they could not be taught the idea of barter, or to look beyond the immediate moment (MS. Jour.)

Communications.

The Tasmanians were without roads of any kind, except simple beaten paths, trodden down by them in various places in the course of time. La Billardière (II. p. 23) tells us that: "On the borders of the sea we had observed many paths, which the natives had cleared; but nothing gave us any intimation that they had ever come into the midst of these thick forests." In another place (I. p. 233) he mentions that one of the officers of the 'Recherche,' following a beaten path made by the savages through the wood, met six of them walking slowly towards the south. We further learn from the same writer (II. p. 25) that the aborigines did not shrink from using a route because of any difficulties it presented; he says: "We were soon obliged to climb over steep rocks, at the foot of which the sea broke in a tremendous manner. This road, notwithstanding its difficulty, was frequented by the natives, for we found in it one of their spears." Cook (Sec. Voy. Bk. I. ch. vii.) noticed a path which led from a place the aborigines had

just left, through the woods; and Rossel (I. p. 83) mentions seeing a hut, at which several beaten paths met.

According to Backhouse (p. 121) they adopted the following method for finding their way through the intricacies of the forest. "Many of the small branches of the bushes were broken and left hanging; by this means these people had marked their way through the untracked thicket." A somewhat similar device is also mentioned in the evidence of Brodribb (p. 52), who tells us that a man "saw some sticks placed in the bush, near the Green Ponds, in a track of the natives, in such a position as denoted, as he supposed, that they had come from the westward."

A graphic account of the power possessed by these aborigines in tracing the steps both of animals and men is given us by Lloyd (pp. 53-54). He says: "The aborigines possessed the faculty of tracing the footprints of men and animals to an extraordinary degree. Frequently I have enlisted a sharp-eyed native in search of strayed sheep. . . . By the first gleam of morn we had traversed miles of hills, green forests, and fields. . . . Suddenly, the galvanic exclamation 'Wah! wah!' would imply traces of the wandering sheep—so slight as to be almost invisible even to my practised eye, but so obvious to my aboriginal companion that he could instantly declare the hour of the night or morning on which the impression had been made. Once found, he would follow on their track at a quick-march pace—no matter what description of country the animals might have travelled over—until, lo! to my great joy there stood the truants, perched on the very summit of some rocky, sugar-loaf-shaped hill, gazing at us as if in perfect astonishment at having been discovered. . . . Such, indeed, was the skill of the natives in tracing footprints, that during the eventful days of Busbranging . . . The government employed several of them as mounted police. In that capacity they are of infinite value."

Navigation.

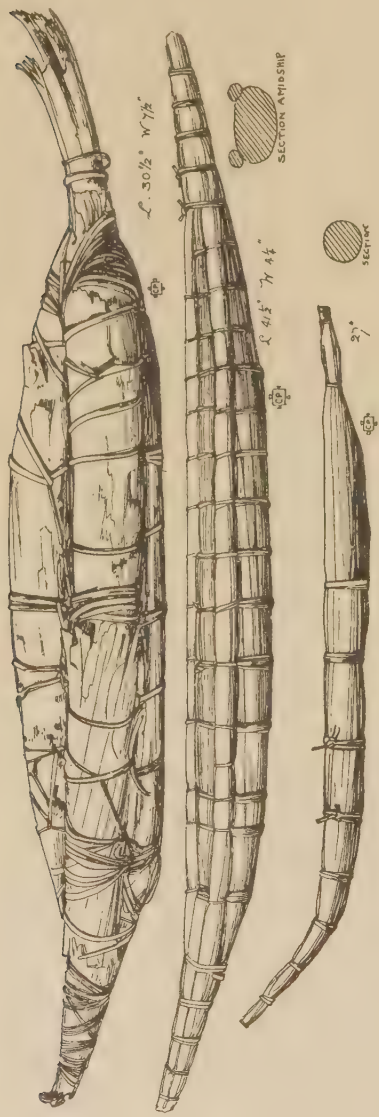
When the Hummock Island Flinders (Sec. iv. p. 171) was much puzzled to know how the Tasmanians got there, for he was certain the natives at Port Dalrymple had "no canoes nor any means of reaching islands lying not more than two cable lengths from the shore," and the island in question was incapable of supporting permanent subsistence. It would also seem certain that the aboriginals visited the Maatsuyker Islands on the stormy south coast, the nearest of which is three miles from the main land, for Flinders noticed that the scrub and grass land had been burnt (I. Intro. p. clxxx). Kelly found they visited Hunter's Island, north of Cape Grim. Bass was similarly puzzled. He met with no canoes anywhere (Collins pp. 169, 180, 188), nor did he see any trees so barked as to indicate canoe making, yet he found that the De Witt Isles, and, in fact, all the islands in Frederick-Henry Bay, had evidently been visited. Neither did Furneaux nor Cook meet with boat or canoe or any vessel to go upon the water. Nevertheless the natives did contrive constructions which served them in their navigations.

La Billardière speaks (I. ch. v. pp. 230-231) of native rafts "which

are only fit for crossing the water when the sea is very tranquil; otherwise they would soon be broken asunder by the force of the waves." In describing one rude raft found on the western shore of Adventure Bay, he says (II. ch. xi. pp. 80-81): "It was made of the bark of trees; in shape nearly resembling that which is represented in the plate [in his book], being as broad, but not so long by more than a third. The pieces of bark that composed it were of the same structure as that of the *Eucalyptus resinifera*, but its leaves were much thinner. These pieces had been held together by cords, made of the leaves of grasses, forming a texture of very large meshes, most of which had the form of a pretty regular pentagon." Rossel who was La Billardière's companion, describes them thus (I. ch. iv. p. 93): "On the shore of our little bay we found some sort of canoes (*pirogues*), seven to nine feet long, equally flat above and below. Their width was from three to four feet in the middle, diminishing to each of their two extremities, which ended in a point. They were made of very thick bark of trees, joined parallelly, and fastened together with reeds, or other fibrous grasses. They were, indeed, but very small rafts, to which had been given the form of a canoe." Péron (ch. xii. p. 225) speaks of the canoe being "formed of three rows of bark roughly joined together and held by thongs of the same nature" (*i.e. not* of grass). The drawing he gives is almost identical with La Billardière's. Freycinet describes the canoe as follows: "Three rolls of Eucalyptus bark formed the body. The principal roll or piece was 4m. 55cm. (14ft. 11in.) long by 1m. (3ft. 3in.) broad, the two other pieces being only 3m. 90cm. (12ft. 9in.) long by 32cm. (12½in.) broad. These three bundles, which bore a fair resemblance to a ship's yards, were fastened together at their ends; this made them taper and formed the whole of the canoe. The scarfing was made fairly compact by means of a sort of grass or reed. So completed the craft had the following dimensions: length inside, 2m. 95cm. (9ft. 8in.); outside breadth, 89cm. (2ft. 11in.); height, 65cm. (1ft. 3½in.); depth inside, 22cm. (8½in); thickness at the ends, 27cm. (10½in.). Five or six savages can get into these canoes, but generally the number is limited to three or four at a time. Their paddles are simple sticks from 2·50 metres (8ft. 1in.) to 4 and 5 metres (13ft. and 16ft. 3in.) long, by 2 to 5 centimetres (¾in. to 2in.) thick. Occasionally when the water is shallow they make use of these sticks to propel themselves as we do with poles. Generally they sit down when working their canoes and make use of a bundle of grass as a seat; at other times they keep standing. We saw them crossing the channel [d'Entrecasteaux] only in fine weather; it is quite conceivable that such frail and imperfect vessels could not make progress or even maintain themselves in a rough sea. It seems also they have never tried to make longer journeys than to navigate from one promontory to another, or to cross a bay or port in the channel. They always place a fire at one end of their canoes, and in order to prevent the fire from spreading they place underneath it a sufficiently thick bed of earth or cinders" (Péron's Voyage rédigé par Freycinet, Paris, 1815, pp. 44-45).

Bonwick writes (p. 51): "Mr. Roberts, formerly of the Bruni Salt-works, described to me the mode of constructing catamarans in the channel. They were of thick bark, interlaced like a beehive with

Corrijong bark string, and were strong enough not only to carry men across that stormy sea, but even on the Southern Ocean to De Witt and other islands, which were visited by the natives on sealing excursions. The head and stern were raised high above the water like horns. Each boat would hold from four to six men. Long sticks, or spears, or bark paddles, plied first on one side, then on the other, supplied the place of oars, and propelled this rude contrivance as quickly as an English whaleboat. At each stroke the rowers uttered a loud 'Ugh,' like a London pavior. The boats have been known to live in very rough seas. An old whaler told me he had seen one of them go across to Witch Island, near Port Davey, in the midst of a storm. No catamarans were used on the northern side of Tasmania."



MODELS OF TASMANIAN CANOES IN THE PITT RIVERS MUSEUM, OXFORD, SUCH AS WERE USED BY THE ABORIGINES TO "CROSS TO MARIA ISLAND AND ISLETS IN THE VICINITY OF THE MAINLAND." BROUGHT FROM TASMANIA, IN 1843, BY SIR JOHN FRANKLIN, AND PRESENTED TO ETON COLLEGE

In the Hobart Museum there are three small models of canoes made by aborigines. Each of the three is made of three bundles of bark—thick in the middle and tapering to each end, like a Teneriffe Cigar. One of these cigar-shaped bundles forms the floor or keel; another bundle of similar shape and size is on each side of the keel and raised above it, to form the sides. The three bundles are firmly bound together with coarse tough grass fibre, partly knotted, forming a sort of rough open network, very irregular. The bow and stern are finished off with thin projecting rolls of bark, bound to the main part with tough grass, tightly served round them (See Péron Col'd. Plate xiv). In the largest model, the two side rolls or bundles (which are slightly curved on the floor piece) measure 21 inches; the beam measurement is 6 inches; the stem and stern project 6 inches and 13 inches respectively from the body of the canoe. I cannot say which is the stem, and which is the stern. The two largest models are made of bundles of the thick fibrous bark of the "Stringy-bark Eucalyptus" (*E. Obliqua*) and bound with

grass. This grass is very tough and course, and resembles the "cutting grass," (*Cladium Psittacorum. Nat. Ord. Cyperaceae*), but is smooth, without the cutting edge of that plant. The smallest model is evidently very much older than the others. It measures 23 inches in length over all, and has very little projecting stem or stern (like the largest figure in Péron's Col'd Plate). It is formed of three bundles of the velvety bark of the paper-barked tea tree (*Leptospermum*), and is bound together with a network of fibre, partly knotted, in the same manner as the others. But in this model the fibre is not of grass, but of strips of the bark of a shrub—probably "Currijong" (*Plagianthus Sidoides*).

The model canoe in the British Museum was obtained from Dr. Milligan, in 1851, and is made of three bundles of bark of *leptospermum* and *melaleuca* roughly bound together by an extremely crude sort of network of partially twisted grass, the grass being merely wound round the bark and partly knotted. Length, 2 feet 6 inches.

Mrs. Merediths says (p. 139): "They were formed of many little bundles of gum-tree bark, tied with grass, first separately, and then bound together in the required form, thick and flat, without any attempt at the shape of a boat or canoe, and not keeping the passenger above water when used, but just serving to float him on the surface. In, or rather *on*, these, the natives sat and paddled about with long sticks, or drifted before the wind and tide; and in calm weather frequently crossed over from the mainland to Maria Island; on such occasions they provided a little raised platform on the raft, on which they carried some lighted fuel to kindle their fire when they arrived there." Robinson, who, according to Calder, called this raft a *machine*, said it was only used by the natives of the south and west coasts. He describes it as "of considerable size, and something like a whale-boat, that is, sharp sterned, but a solid structure, and the natives in their aquatic adventures sat on the top. It was generally made of the buoyant and soft velvety bark of the swamp tea-tree (*Melaleuca*, sp.), and consisted of a multitude of small strips bound together. . . . Common sticks, with points instead of blades, were all that were used to urge it with its living freight through the water, and yet I am assured that its progress was not so very slow. My informant, Alexander M'Kay, told me they were good weather judges, and only used this vessel when well assured there would be little wind and no danger, for an upset would have been risky to some of the men, who . . . were not always good swimmers" (Calder, J. A. I. pp. 22-23). In Knopwood's Diary (21st June, 1804), describing the visit of Collins to the Huon river, we read that three of the natives in "cathemarans or small boats made of bark that will hold about six of them."

Bonwick reproduces (p. 50) an account given him by a convict, in which it is stated that a handled axe was used in order to get sheets of bark off the tree, out of which a real canoe was made. But all the above authorities state that the vessels were made of bundles of bark, and from their descriptions are not canoes at all and their testimony is safer than that of Bonwick's informant, who, by his mention of a handled axe, shows that he could not have been speaking of Tasmanians, excepting such as had been in contact with imported Australians and

their methods. G. W. Walker (MS. Jour. 5, Dec. 1832) mentions that at the Arthur River, a large and deep river, when Cottrel was trying to induce a tribe to surrender, a *Sydney native*, made a rude canoe of bark to cross the river.

According to Dove (I. p. 251), a species of bark or decayed wood, whose specific gravity appears to be similar to that of cork, provided them with the means of constructing canoes. The beams or logs were fastened together by the help of rushes or thongs of skin. This sounds something like Jeffrey's account. He says: "Their canoes have been very inaccurately described, but in fact, they do not appear to have very frequent use for these vessels, as they but seldom visit the coast. . . . When, however, . . . they come to . . . the sea, a large river, or a lake, they make canoes from the adjoining woods. These, when formed, are not unlike a catamaran, and are sufficiently large to support from six to ten persons in crossing the largest rivers. These canoes are formed by the trunks of two trees about thirty feet long, and laid in a parallel direction, at a distance of five or six feet from each other, and are kept in that position by four or five lesser pieces of wood, fastened at each end by slips of tough bark. In the middle is a cross timber of considerable thickness, and the whole interwoven with a kind of wicker-work. This flat and completely open canoe, or rather float, is made to skim along the surface of the water, by means of paddles, with amazing rapidity and safety. The natives are frequently seen on them near the southern mouth of the Derwent, between Isle Bruné and the main, when the canoes are often found deserted, after they have answered the immediate purpose for which they were constructed" (pp. 126-128). But Dove's account appears to be made up out of two accounts, one as to making the vessels out of bundles of bark, and one as to the making out of logs. It seems to be probable that the aborigines made use of logs in crossing rivers and narrow straits, and may occasionally have fastened two together. The Eucalyptus wood is too heavy to float, and few Tasmanian woods have sufficient buoyancy to serve for rafts unless very dry. In any case, Jeffrey's wicker-work must be a touch of imagination, or very superficial examination as at a distance the illustration might possibly give the impression of wicker-work to a careless observer, and the speed he speaks of is extremely doubtful. Cotton informs J. B. Walker: "I never heard of a canoe. We were told by our elders that the aborigines got dry Oyster Bay Pine logs each, and a leafy branch, and when the wind favoured, crossed thus the Schotten Passage to Schouten Island, and also to Maria Island. I always heard that in crossing a river the aborigines used a bundle of bark, or a suitable log if procurable." Ratzel's statement (*Völkerkunde*, 2nd Germ. Ed. I. p. 352) that the aborigines had small canoes made of outspread skins (*Kleine Kähne aus ausgespannten Fellen*) is unsupported by any authority.

West tells us (II. pp. 76-77): "Lieut. Gunn found and preserved for several months, a catamaran, sufficiently tight and strong to drift for sixteen or twenty miles: each would convey from four to seven persons;" . . . and that "Taw, the pilot of Macquarie Harbour, saw the natives cross the river; on this occasion a man swam on either side of the raft, formed of the bark of the 'swamp tree.'" The latter mode

of propulsion is also recorded by Backhouse when speaking of the rafts (p. 58): "On these, three or four persons are placed, and one swims on each side, holding it with one hand."

Swimming.

We have just seen above that in the use of their floats a native swims on each side, holding the float with one hand, and under the heading FISHING we have read of some of their powers of swimming and diving. Calder says (J.A.I. p. 23): "Some of the men, unlike the women, were not always good swimmers, though most of them were perfect." La Billardière "wishing to know whether these islanders were expert swimmers, one of our officers jumped into the water, and dived several times; but it was in vain that he invited them to follow his example. They were very good divers, however, . . . for it is by diving that they procure a considerable part of their food" (II. ch. x. pp. 51-52). Later on he was more successful, and thus describes a diving scene: "Hitherto we had but a faint idea of the pains the women take to procure the food. . . . They took each a basket, and were followed by their daughters, who did the same. Getting on the rocks that projected into the sea, they plunged them to the bottom in search of shell-fish. When they had been down some time, we became very uneasy on their account. . . . At length, however, they appeared, and convinced us they were capable of remaining under water twice as long as our ablest divers. An instant was sufficient for them to take breath, and then they dived again. This they did repeatedly till their baskets were nearly full" (II. ch. x. p. 57). In Banks Straits Kelly (p. 13) records the old chief, Tolobunganah swimming out to his boat. Backhouse mentions that "two whitemen being in danger of drowning on a raft, some of the native women . . . swam to the raft, and begged the men to get upon their backs, and they would convey them to the shore; but the poor men refused, being overcome with fear" (p. 147); and on another occasion that "two women waded and swam from Green Island to the settlement—a distance of three miles" (p. 89). Meredith mentions that "a native woman, to avoid being captured, rushed into the sea, where she swam and dived for some time, before she could be induced to come ashore" (p. 205). Davies speaks of the women "being generally, if not at all times, the divers" (p. 413). With the exception therefore of Calder, no writer speaks of the men as swimmers.

As related above Lloyd saw a party of aboriginals in the water spearing sting-ray for sport. Ross, in "Hobart Town Almanack, 1836" (p. 146), describes a mob of blacks, about sixty in number, cooking and feasting from 9 a.m. to 4 p.m., "when they all of a sudden, naked as they were, rushed into the broadest and deepest part of the river, in front of my cottage, and splashed and gambolled about for at least an hour." The river was the Shannon, one of the northern tributaries of the Derwent, and the tribe was the Big River tribe.

Topography.

"Their geographical knowledge of the country in which they lived is remarkably accurate and minute. The relative bearings and distances of its more prominent headlands, bays, mountains, lakes, and rivers are distinctly impressed on their minds. When at any time a chart of Tasmania is presented to them, it seems, at least, in the case of the older and more intelligent aborigines, only to embody the picture of its form and dimensions which their own fancy had enabled them to sketch" (Dove, I. p. 251).

Natural Forms.

The very primitive nature of the Tasmanians is perhaps best exhibited by the unartificial use they made of articles supplied them by nature. They occasionally made use of caverns as habitations (West, II. p. 82). They used large shells (Dove, I. p. 250), oyster-shells (La Billardière, II. ch. x. p. 43), and the *Fucus palmatus* (*ibid.* ch. v. p. 169; Péron, xii. p. 229), as drinking vessels. Their stone implements were of a palaeolithic character, showing in several specimens artificially chipped edges to improve them; their spears were simple sticks, having the thicker end sharpened and hardened in the fire (Backhouse, p. 90). We have also seen that their habitations were chiefly only break-winds, made of bark, and put together in the rudest fashion. Their canoes did not show much more ingenuity. It may indeed be said they made use of what nature provided them, with the minimum amount of labour compatible with adapting them to serve their purposes.

Bunce mentions that from the rare beauty of the *Boronia variabilis* the natives were in the habit of naming their wives and daughters after it" (p. 26).

Natural History.

The following curious notes on the habits of some of the fauna of Tasmania were related to Milligan by the aborigines:

"*Wombat* (*Phascolomys Vombatus*).—The aborigines of Tasmania state that, though this animal often crosses streams of water, it never does so by swimming, however deep they may be; but that it walks along the bottom of the water channel from the side at which it enters to that where it emerges.

"*Hyæna* (*Thylacinus cynocephalus*).—The aborigines report that this animal is a most powerful swimmer; that in swimming he carries his tail extended, moving it as the dog often does, and that the nose, eyes, and upper portion of the head are the only part usually seen above water.

"*Snakes.*—The aborigines inform me that snakes often climb lofty trees in order to plunder the nests of *parrakeets* and feed upon their young; and that when disturbed, they drop from a great height, and move off apparently uninjured by the fall. They say that snakes often feed, and even gorge themselves, upon the fruit of the native currant tree (when

dead ripe). The aborigines describe a tail-less snake whose bite is they say most deadly" (Papers, Roy. Soc. V. D. Land, 1852, p. 310).

"One of the aborigines of Tasmania reports having often discovered the nest of the *Echidna setosa*, porcupine or ant-eater of the colony; that on several occasions one egg had been found in it, and never more" (Proc. Roy. Soc. V. D. Land, I. p. 178).

CHAPTER XI.

Infanticide.

"I HAVE no reason (says Davies, p. 412) to suppose that infanticide existed amongst the aborigines in their former wild state; there is little doubt, however, but that it was common of later years, driven to it, as they in all probability were, by the continued harassing of the whites, . . . dogs became so extremely valuable to them, that the females have been known to desert their infants for the sake of suckling the puppies." Laplace's words are very similar (II. ch. xviii. pp. 201-202): "The women are only too happy if . . . the little beings, who owe to them their birth, are not snatched from their arms; for, in the times of dearth, to which, through a too dry or too wet year, these savages, who are completely destitute of foresight, are exposed, it frequently happens that the children are abandoned in the middle of the woods, because their father dreads hunger, or prefers to keep the dog which aids him in hunting down the game." Chas. Meredith (pp. 201-202) attributes infanticide to somewhat different causes: "The disappearance of all the young children among the natives compels us to the inference that they were destroyed, doubtless on account of the difficulty of conveying them about in the rapid flights from place to place which the blacks now practised in the perpetration of their murders. No white people ever found or killed any children that I am aware of,* and few after this time were seen with the tribes; the dreadful conclusion seems therefore unavoidable." Leigh (p. 243), without stating that infanticide existed says: "They are careful not to increase their number greatly. To prevent this they have been known to sell their female children." But Dove's words are more positive (I. p. 252): "The force of the parental instinct was usually strong enough to render the maintenance of their offspring a care and a delight. Instances, however, have occurred in which the child has been wantonly sacrificed to the dread of famine."

According to Calder (J.A.I. pp. 13-14), "The decadence [of the race] cannot be traced to infanticide, at any rate of children of their own blood, of whom the mother was passionately fond; though it seems possible that the peculiar exigencies of their state may have sometimes produced a forced, but certainly most unwilling, abandonment of them. Instances of infanticide did, indeed, come within Robinson's knowledge; but then the victims were half-castes, whom the savage woman both of Australia and Tasmania is known generally to have hated. In the cases in question, a mother suffocated two of her offspring by thrusting grass into their mouths till they died."

* Aboriginal children were killed by Europeans—*vide infra*, Contact with Civilisation.

To Robinson's testimony we must add that of West (II. pp. 80-81): "The half-caste children were oftener destroyed. A woman, who had immolated an infant of mixed origin, excused herself by saying it was not a *pretty* baby; this was, however, far from universal, and more commonly the act of the tribe than the mother. A native woman, who had an infant of this class, fell accidently into the hands of her tribe: they tore the child from her arms, and threw it into the flames. The mother instantly snatched it from death, and quick as lightning dashed into the bush, where she concealed herself until she made her escape."*

We are told by Bonwick (p. 76) that abortion was frequently practised, "to preserve elegance of figure" The reason he gives is not credible; he gives no authority for the statement. He repeats his statement as to the prevalence of abortion on p. 85.

Population.

"In his various reports, Robinson always maintained that this people was nothing but a remnant of the six or eight thousand who were living in 1804, and his reports of their strength he had from the most accurate sources, viz. the natives themselves (who, though they had no words to express numbers higher than units, could repeat the names of the individuals of the tribes), and thus he learned their real force, which he never rated higher than seven hundred—that is, after 1803; and year after year his estimates decreased as they died out, and he then reports five hundred, and finally three hundred or four hundred, and when he got the last of them, they had sunk to about two hundred and fifty" (Calder, J.A.I. p. 13). Backhouse considered there were "probably never more than 700 to 1000" Tasmanians, "their habits of life being unfriendly to increase" (p. 79); while Melville estimated them in 1803 at nearly 20,000 (p. 345). Whatever the original number may have been, at the end of the war only 203 were captured (West, II. p. 72).

Although it is quite useless at the present day to try to estimate the native population at the time of the advent of the Europeans, Milligan's remarks in reference to this question are well worth listening to. He says: "When V. D. Land was first occupied by Europeans . . . its aboriginal population, spread in tribes, sub-tribes, and families, over the length and breadth of the island, from Cape Portland to Port Davey, and from Oyster Bay to Macquarie Harbour; and their aggregate number at that time has been variously estimated at from 1500 to 5000. . . . We receive with some allowances the higher estimates formed of the aboriginal population of this island, at or about the time of its discovery. Assuming that the number of tribes and sub-tribes throughout the territory was then about twenty, and that they each mustered of men, women, and children fifty to two hundred and fifty individuals, and allowing to them numbers proportioned to the means of subsistence within the limits of their respective hunting-grounds, it does not appear propable that the aggregate aboriginal population did materially, if at all, exceed 2,000. For it is to be borne in mind, that on the western side of the island, . . . physical conditions most unfavourable to a

* Davies (p. 412) believed the women suckled the children for upwards of two years.

natural abundance of animal life prevail; while our traditionary knowledge of the tribes . . . along the east and centre is sufficiently accurate to enable us to form a close approximation of their actual strength" (Milligan, Papers, etc., Roy. Soc. Tasm. III. pp. 275-276).

Bonwick has collected various statements as to the number of aborigines seen at different times (p. 83):—"Mr. G. A. Robinson thought in 1832 there were but 700 alive. An old man told me he saw 300 in one mob near the Derwent in 1820; another saw 200 at once in 1819 on Mr. Archer's run; 500 have been known to assemble at a grand hunt; Robert Jones saw 200 in 1819; and another speaks of 160 at Birch's Bay in 1825. A party of 300 tried to cut off some seamen watering at Brown's River in 1806. A writer in 1815 estimates the native population then at 7,000. In 1818 at Oyster Bay 500 were seen. In October, 1829, there were assembled 300 near Ellenthorpe Hall, and 300 at Tamar River. Mr. Sams, (Under Sherift) informed me he had seen 300 together. Mr. Carr, in 1830, spoke of 400. Old Dutton told me he saw 400 in Governor Davey's time. Kelly reports (p. 14) meeting with 200 men, women, and children in Bank's Straits, in 1816." On reading the above figures one is inclined to ask whether in any one case these mobs were individually counted?

From Hull's 'Statistical Summary of Tasmania,' published in 1866,* and other sources. I extract the following concerning the numbers of the aboriginal population:

Year.	*Number.*
1803 ...	20,000 estimated (*a*)
1803 ...	6,000 or 8000 (*b*)
1803 ...	700 to 1000 (*c*)
1803 ...	500 to 660 (*d*)
1824 ...	340 †
1825 ...	320
1826 ...	320
1827 ...	300
1828 ...	280
1829 ...	250
1830 ...	225
1831 ...	190 (*e*)
1832 ...	176 (*f*)
1833 ...	112 (*g*)
1834 ...	111 (*h*)
1835 ...	111 (*i*)
1836 ...	116
1837 ...	97
1838 ...	82 (*j*)
1839 ...	68
1840 ...	58
1841 ...	49
1842 ...	51
1847 ...	48 (*l*)
1848 ...	38 (*m*)
1854 ...	16
1855 ...	15
1856 ...	16
1857 ...	15
1858 ...	14
1859 ...	14 (*n*)
1860 ...	11 (*o*)
1861 ...	8
1862 ...	8
1863 ...	6
1864 ...	6 (*p*)
1865 ...	4 (*r*)
[1869 ...	1]
[1877 ...	0]

* Bonwick says:—"Old settlers have not much belief in his figures as to early times though public records gave to him statistics for later years (p. 84).

† This is the number of the known tribes [180 males, 160 females?]

(*a*) [Melville (p. 345).]
(*b*) [Calder (Jour. p. 13).]
(*c*) [Backhouse (p. 79).]
(*d*) [Walker (p. 119).]

(*e*) [According to Bonwick ("Last of Tasm." p. 222) Robinson in his report of June, 1831, states he had communicated with 236 aborigines.]

(*f*) [Walker says about 250 (p. 119).]

(*g*) [It was said at this date that the proportion of male to females was six to one (V. D. Land Annual, 1834, pp. 79-80).]

(*h*) [55 males, 56 females; Walker's MS. Journ., 15th Jan., 1834.]

(*i*) [Strzelecki says (pp. 352-355) that in 1835 there were at the Settlement on Flinders Island 210 natives, and in 1842 only 54. During the seven years interval between his visits only 14 children had been born.]

(*j*) [According to Dumont D'Urville 42 males and 40 females; and West says of this number 14 were children.]

(*l*) [10 children.]

(*m*) [12 men, 23 women, and 8 children, (Barnard, Papers, Roy. Soc. of Tasmania, I. 1849, p. 105), making a total of 43.]

(*n*) 5 males, 9 females.

(*o*) 4 males, 7 females.

(*p*) 1 male, 5 females.

(*r*) All females.

The last representative of the race, a female, died in 1876.

Tribes.

(*From a Paper by* Jas. B. Walker *in the Proc. Roy. Soc. of Tas., 1898*).

"Of the tribal organisation of the aborigines practically nothing is known, and the limits of the tribal divisions cannot be laid down with any approach to certainty. G. A. Robinson and other writers use the word 'tribe' with a good deal of laxity. Sometimes it is used to designate a small sub-tribe living in one community—*e.g.*, the Macquarie Harbour tribe, numbering thirty souls only—sometimes to indicate a whole group—*e g.* the Oyster Bay and Big River tribes, which included several sub-tribes and a considerable population. As the whole group in some cases took its name from a prominent sub-tribe (*e.g.*, Oyster Bay) it is often doubtful whether the group or the sub-tribe is intended.

"G. W. Walker says that the members of the same 'tribe' spoke of each other as 'brother' and 'sister.' Kelly, in his Boat Expedition, 1815-16, says that the chief, Laman-bunganah, at Ringarooma Point on the North-east Coast, told him that he was at war with his "brother" Tolo-bunganah, a powerful chief at Eddystone Point, on the East Coast. The term translated 'brother' must therefore have had a wide application, being used with relation to tribes or sub-tribes which were hostile, as well as to those which were friendly.

"In 1830, Robinson stated that he had been in communication with sixteen 'tribes.' As this was long after many of the native hunting-grounds had been invaded by the whites, and the original tribal organisation had consequently been much disturbed, it is probable that the number of tribes was originally greater. As we have seen, Milligan conjecturally puts the number at twenty. Although Robinson dignifies the tribes with the name of 'nations,' they were known to the settlers by the designation of 'mobs.' This conveys a more correct idea of

their numerical strength, which in many tribes was as low as 30, and probably in no case exceeded 200, or at the most 250.

"These 'mobs' or sub-tribes group themselves into several broad divisions, more properly deserving the name of 'tribes.' In these larger divisions separate languages or dialects were spoken, the vocabularies of which were widely different, as appears from Milligan's Vocabulary. Minor differences of dialect must have been numerous, for Robert Clark, the catechist, states that on his arrival at the Flinders' Settlement in 1834, eight or ten different languages or dialects were spoken amongst the 200 natives then at the establishment, and that the blacks were 'instructing each other to speak their respective tongues.'

"Robinson, as already cited, says that there were four main languages. Of these Milligan gives us the vocabularies of three; viz.:—(1) South; (2) West and North-West; and (3) East Coast. To these we may add (4) North-East tribes.

"We may now proceed to consider these four main groups more in detail.

1. Southern Tribes.

'Tribes about Mount Royal, Bruné Island, Recherche Bay, and the South of Tasmania.'—*Milligan's Vocabulary.*

"These tribes occupied both shores of D'Entrecasteaux Channel and the coast of the mainland as far as South Cape. The French voyagers in 1792, and again in 1802, had opportunities of observing these natives in their primitive states. They found them friendly and well disposed. La Billardière and Péron have preserved many interesting particulars respecting them. In the more southerly part of the district the mountains, heavily wooded, nearly approach the shore, and here the blacks must have been mainly dependent on the sea for their food. Further north, towards the mouth of the Huon, at Port Cygnet, North-West Bay, and North Bruny, the country was more open and favourable for game. The banks of the Upper Huon were too heavily timbered to afford much subsistence. The Bruny Blacks were numerous, especially on the lightly wooded northern part of the island, which was a favourite hunting-ground. It seems to have been visited by the mainland natives, who crossed the channel in canoes. The natives were numerous on the west bank of the Derwent—at Blackman's Bay, Brown's River, &c. At the latter place 300 were seen in 1806. In all this country wallaby, kangaroo and opossum would be fairly plentiful. It cannot be determined how far these tribes extended to the northward. They may possibly have occupied the present site of Hobart, and even further up the western shore of the Derwent, but it is also quite possible that this country was claimed as a hunting-ground by the Big River tribe. There is nothing in the features of the ground to forbid either alternative, and there is no evidence to decide the point. Kelly (Evidence, Aboriginal Committee) says that the Southern natives were a finer race than those in the interior, and also that they 'took no part' with the latter.

2. Western Tribes.

'North-West and Western Tribes.'—*Milligan's Vocabulary.*

"The natives on the west of the island must have been mainly confined to the sea coast, where they could draw their support from the sea, the country inland being generally unsuitable for game. Kelly, whose boat voyage was made at midsummer, 1815, found natives at various places all along the coast, from a point opposite the Maatsuyker Islands off the south coast to beyond Cape Grim in the north-west. From the nature of the country we may conclude that those to the east of South-West Cape belonged to the Western tribes rather than to the Southern group established at Recherche Bay. They were bold enough to cross to the Maatsuykers, which lie three miles from the main, for Flinders in 1798 noticed with surprise that the scrub on the largest island had been burnt. There was a small tribe at Port Davey, and another at Macquarie Harbour, which according to Stokes and Backhouse numbered some thirty souls only, the latter had canoes of bark in which they crossed the harbour. They made an attack on Kelly's party.

"At Trial Harbour, near Mount Heemskirk, there are very large extensive shells mounds. Further north, on the Pieman and Arthur Rivers, there were either one or two tribes, probably near the coast, though here and there are occasional tracts which would support game. In 1832, Robinson speaks of four tribes, numbering collectively 100 souls, between Port Davey and Cape Grim. It is not clear whether he meant to include the Cape Grim natives. The latter were a strong and fierce tribe. In 1815, Kelly fell in with a mob of fifty on the largest of the Hunters' Group, *i.e.*, Robbins Island. They made a fierce attack on his party. It is said that the natives visited all the islands of the Hunters' Group by swimming, no doubt with the help of logs or canoes. They probably reached Albatross island, seeing that they had a name for it, *Tangatema*. Though the mainland is in many places densely timbered, there are open downs at Woolnorth and other spots where game would be fairly plentiful.

"There were tribes at Circular Head and at Emu Bay. Most of the hinterland was covered with dense, almost impenetrable, forest, but the high downs of the Hampshire and Surrey Hill and Middlesex Plains were favourite resorts Other patches of open country at intervals would probably afford to these tribes the means of inland communication with their kinsmen on the west, as well as the more circuitous route by the coast. These open spaces were formerly more numerous, being kept clear by burning. Many of them have become overgrown with timber since the removal of the natives.

"Hobbs (Boat Voyage, 1824) says that the natives travelled along the coast between Circular Head and Port Sorell, keeping the country burnt for that purpose. This group of tribes may possibly have extended as far east as Port Sorell, though the Port Sorell blacks were more probably connected with the Port Dalrymple tribe.

"Kelly (Evidence, Aboriginal Committee) states that the West Coast natives were a finer race than the tribes in the interior, and had no

intercourse with them. The southern and western groups appear to have been quite isolated from those on the eastern side of the island.

3. Central Tribes.

'Tribes from Oyster Bay to Pittwater.'—*Milligan's Vocabulary.*

"The interior and eastern parts of the island were occupied by two powerful tribes—the Oyster Bay and the Big River. Their northern boundary may be roughly described as an irregular line beginning on the East Coast south of St. Patrick's Head, passing along the ranges to the south of the South Esk River to a point at St. Peter's Pass (north of Oatlands), and thence to the Great Lake. It was these two tribes who were the most implacable enemies of the settlers, and it was against them almost exclusively that Colonel Arthur's "Black Line" operations were directed.

(*a*)—*The Oyster Bay Tribe.*

"The Oyster Bay tribe or group of tribes occupied the East Coast, and extended inland to the central valley. They took their name from Oyster Bay (Great Swanport). The long extent of coast, following the inlets and peninsulas from north of Schouten Main (Freycinet's Peninsula) to Risdon on the Derwent, abounds in cray-fish and in oysters and other shell-fish, affording an abundant supply of their favourite food. On the East Coast the hills lie some distance back from the sea, and the country yielded a supply of game. Here the natives were numerous, especially at certain season. It is said that as many as 300 have been seen in one mob. Robinson mentions two tribes on the coast—the Oyster Bay proper and the Little Swanport tribes. Their canoes were seen at Schouten and Maria Islands. The latter was a favourite resort, and here Baudin's expedition (1802) fell in with a large mob, who showed themselves decidedly hostile. Marion came into collision with them at Marion Bay in 1772. They roamed as far south as Tasman's Peninsula, resorting to a spot near Mount Communication to obtain 'flints.' Tribes belonging to this group occupied the country behind the East Coast Tier—Eastern Marshes, Native Plains, and Prosser's Plains. They were numerous in the Pittwater district—comprising Coal River and Richmond, Sorell and South Arm. Mobs of 100 were seen at South Arm and also at Kangaroo Point (opposite Hobart), and 300 at Risdon, in 1804. To this same group of tribes doubtless belonged the natives who occupied the fine hunting country in the Jordan Valley, about Bagdad, Green Ponds, and Lovely Banks, towards the great central divide. The names Hunting Ground, Native Corners, Native Hut River, and others, indicate some of their ordinary resorts. Brodribb (Evidence, Aboriginal Committee) says that the eastern natives did not go further west than Abyssinia, near Bothwell.

(*b*)—*The Big River Tribe.*

"The country to the west of the Central and Jordan Valleys was occupied by the Big River Tribe. They took their name from the Big River, the early name of the river, now known as the Ouse. They

occupied the valley of the Derwent,—with its tributaries, Ouse, Clyde, and Shannon,—and the elevated plateau of the Lake Country, 2000 to 2500 feet above sea level. They travelled westward to Lake St. Clair and Mount King William, and probably still further west beyond Mount Arrowsmith. All this district abounds in game—kangaroo, wallaby, and opossum. At Split Rock (near the Great Lake), at the London Marshes (near Marlborough), and at the Native Tier, on the River Plenty, they found stone suitable for their rude implements. From the great central plateau they seem to have made descents into the district between Bothwell and Oatlands. We cannot determine the boundary between them and their eastern neighbours, the Oyster Bay tribes. Brodribb (Evidence, Aboriginal Committee) says that he considered the Oyster Bay and Big River natives were one tribe, though the eastern natives did not go further west than Abyssinia. When harried by the whites the two tribes made common cause against the strangers, and finally the Oyster Bay natives took refuge in the Lake Plateau, where Robinson captured them, not far from Lake St. Clair or Mount Arrowsmith. It cannot, however, be concluded that they were not originally distinct tribes. They were hostile to the northern tribes. Gilbert Robertson (Evidence, Aboriginal Committee) states that either the Stony Creek or Port Dalrymple natives had killed many of the Oyster Bay natives.

4. Northern and North-Eastern Tribes.

"There remain to be considered the tribes of the North and North-East. The language of the Ben Lomond tribe is described as a distinct dialect by Kelly, Walker, Backhouse, and others. Kelly (Boat Voyage, 1815) states that Briggs, the sealer, could speak the language of the North-East Coast tribes fluently. We may infer that this was the fourth language of which Robertson speaks, and it may have been common—with more or less variation—to the North-East Coast and Ben Lomond natives. It is difficult to determine the relationship of the tribes of the North Centre, the Port Dalrymple, and the Stony Creek tribes. The balance of probabilities inclines us to the belief that they were related rather to the North-Eastern group than to their Southern neighbours of the Oyster Bay tribe (with whom we know they were at fued), or to the tribes of the North-West. There is no mention of these tribes using canoes.

(*a*)—*The Stony Creek Tribe.*

"The pastoral district now known as 'The Midlands,' lying in the centre of the island, to the north of the Oyster Bay and Big River natives, was occupied by the Stony Creek tribe. They took their name from a small southern tributary of the South Esk, near Llewellyn, to the north of Campbell Town. They occupied the Campbell Town and Ross districts, going south to Blackman's River, Salt Pan Plains, and Antill Ponds, and up to the foot of the Western Mountains, probably including the valleys of the Macquarie, Isis, and Lake Rivers. A mob of 200 were seen on the Macquarie River in 1819. It is stated that about 1829, under their chief Eumarrah, they frequented Norfolk Plains

on the lake River. If so they must have been allies of the Port Dalrymple natives. The country they occupied abounded in game, being lightly timbered and well grassed. They had excellent 'flint' quarries at Stocker's Bottom and Glen Morriston, to the south-east of Ross. In the Tasmanian Museum there is a fine collection of stone implements procured at Glen Morriston by the late Mr. Scott. It is said that the Oyster Bay natives also obtained 'flints' from the same localities. The Stony Creek natives were a strong tribe and gave much trouble to the settlers. Part of their district was included in the 'Black Line' operations.

(*b*)—*The Port Dalrymple Tribe.*

"The country to the north of the Stony Creek natives—including the neighbourhood of Perth, Evandale, Launceston, the North Esk, and probably both banks of the Tamar—was occupied by the Port Dalrymple tribe.* They are said to have mustered in large numbers on various occasions. Once 200 of them proceeded from the neighbourhood of Launceston, by way of Paterson's Plains (Evandade) to the Lake River, Native Point, near Perth, a favourite haunt. Here they got stone for their implements. They probably roamed westward as far as Longford and Westbury, if not further. The districts they occupied are some of the finest in Tasmania; in its native state, a well grassed country with abundance of game. Their relation to other tribes is uncertain. They appear to have been in league with their Southern neighbours—the Stony Creek natives—and were, probably, also related to the North-Eastern group. The tribes as far as Port Sorell, and even as far as the Mersey, may have belonged to this group. But there is no evidence to show how far to the eastward the North-Western group of tribes extended. Possibly, the boundary may be placed in the forest country on the west bank of the Mersey. But it is uncertain to which group the Mersey and Port Sorell natives belonged. The evidence of language is not of much assistance. The Tamar was *Ponrabbel;* the Mersey was *Paranapple* or *Pirinappl.* The variation is hardly sufficient to establish either difference or consanguinity.

"Kelly (Evidence, Aboriginal Committee) states that the tribes of the North and East take part with the tribes in the interior. He probably means that the Port Dalrymple natives (North) were in league with those of Stony Creek; and the Oyster Bay natives (East) with those of the Big River.

(*c*)—*The Ben Lomond Tribe.*

"The Ben Lomond natives occupied the fertile valley of the South Esk, abounding in game. Their neighbours to the west were the Stony Creek tribe. They may have had access to the sea coast at Falmouth, by St. Mary's Pass, though this was a dense forest. They took their name from the great Ben Lomond range, rising to an elevation of over 5000 feet. The valleys of the mountain were probably too densely wooded to afford much game, but that they roamed over the highlands

* The settlements on the Tamar were at first known under the name of Port Dalrymple.

is shown by their having given the name of *Meenamata* to the lagoon on the plateau at the summit of the mountain. Perhaps the strongest proof of the separateness of the North-Eastern tribes—or, at least, that of Ben Lomond—is afforded by the variation in the word for "river." The South Esk was *Manganta lienta*. Elsewhere the word was *linah*: *e.g.*, Huon, *Tahuné linah* (South); Jordan, *Kutah linah* (S. interior).

(*d*)—*North-East Coast Tribes.*

"We find mention of tribes or sub-tribes along the whole stretch of coast from George's Bay, on the East Coast, to the entrance to the Tamar (Port Dalrymple), on the North. On various occasions mobs were met with at George's Bay and George's River; at the Bay of Fires and Eddystone Point; at Cape Portland, in the extreme north-east; at Ringarooma Point; at Foresters River; at Piper's River; and on the east side of the mouth of the Tamar. In 1806, a mob of 200 natives came to the first settlement at George Town, just within the entrance to Port Dalrymple, on the east bank of the Tamar. In the north-east part of the island the country is, in many places, open for some miles inland from the coast, and in such places there would be game. The interior is mountainous and heavily timbered, and, very probably, was not occupied by the natives.

"In conclusion, to sum up the result of our enquiry, we find, (1) That the aboriginal population probably did not exceed 2000: (2) that there were four main groups of tribes; viz.—(*a*) South; (*b*) West and North-West; (*c*) Central and East; (*d*) North and North East: (3) that these groups were divided by strongly marked differences of language: (4) that the Southern and Western tribes were completely isolated from those on the eastern side of the island, and that a similar separation existed between the North and North-Eastern tribes on the one hand, and those of the Centre and East on the other: (5) that within the groups each tribe and sub-tribe probably occupied a definite district which was recognised as its special territory: (6) that the tribes within each group, though generally leagued together, were at times at feud with each other: (7) that in later years, after the European occupation, the tribes—especially those of the east and centre of the island—laid aside their differences, and made common cause against the white intruders."

Contact with Civilized Races.

In Chap. IV. when treating of war, we showed how desperately the aborigines fought for life and independence. That they should have been more successful in their struggles with Europeans than other races better provided for such struggles, was hardly to have been expected. Whatever may have been the ideas entertained on the subject by the natives, the war between the two races was considered by the colonists as one of extermination.

Brough Smyth quotes the following from Hull, whose word is often much doubted. Hull says: "A friend once described to me a fearful scene at which he was present. A number of blacks, with the women and children, were congregated in a gully near town . . . and the

men had formed themselves into a ring round a large fire, while the women were cooking the evening meal of opossums and bandicoots; they were surprised by a party of soldiers, who, without giving warning, fired upon them as they sat, and rushing up to the scene of slaughter, found there wounded men and women, and a little child crawling near its dying mother. The soldier drove his bayonet through the body of the child, and pitchforked it into the flames. 'It was *only a child*,' he said! It is stated also," Mr. Hull adds, "that it was a favourite amusement to hunt the aborigines; that a day would be selected, and the neighbouring settlers invited, with their families, to a pic-nic. . . . After dinner, all would be gaiety and merriment, whilst the gentlemen of the party would take their guns and dogs, and accompanied by two or three convict servants, wander through the bush in search of black fellows. Sometimes they would return without sport; at others they would succeed in killing a woman, or, if lucky, mayhap a man or two. . . . As the white settler spread his possessions over the island—over the natives' favourite camping-grounds, driving away their kangaroos, and replacing them with bullocks and sheep—the natives objected, in their own way, to the inroad. In many cases, no doubt, the blacks were sacrificed to momentary caprice and anger, and suffered much wrong. Indeed, one of the Governor's proclamations states, that cruelties had been perpetrated repugnant to humanity and disgraceful to the British people." Hull, in his MS. notes, states that one European had a pickle tub in which he put the ears of all the blacks he shot. From his account no mercy was shown on either side.

Ross, quoted by Bunce (p. 57), mentions meeting a half-starved stockman who had got 'bushed', while running after a female black who had escaped the bullock-chains with which he had bound her. He adds: "There is little doubt, indeed, but such, and even worse treatment than this, by the white stock-keepers, in the earlier periods of the colony, was the chief and original cause of the hostility which the aborigines have since indiscriminately shown to the whites."

Parker relates (p. 29) that "a man named Carrots killed a native in his attempt to carry off his wife, and having cut off the dead man's head, he obliged the woman to follow him, it suspended round her neck, and to use it as a plaything! The second is that of Harrington, a sealer, who procured ten or fifteen native women, and placed them on different islands in Bass's Straits, where he left them to procure skins; if, however, when he returned, they had not obtained enough, he punished them by tying them up to trees for twenty-four to thirty-six hours together, flogging them at intervals, and he killed them not infrequently if they proved stubborn."

But while actual warfare and convicts' brutality were direct means towards the extermination of the Aborigines, there were other equally powerful causes at work in wiping them off the face of the earth.

According to Calder, a rapid and remarkable declension of the numbers of the aborigines had been going on long before the remnants were gathered together on Flinders Island. "Whole tribes (some of which Robinson mentions by name as being in existence fifteen or twenty years before he went amongst them, and which probably never had a

shot fired at them) had absolutely and entirely vanished. To the causes to which he attributes this strange wasting away . . . I think infecundity, produced by the infidelity of the women to their husbands in the early times of the colony, may be safely added. . . . Robinson always enumerates the sexes of the individuals he took; . . . and as a general thing, found scarcely any children amongst them; . . . adultness was found to outweigh infancy everywhere in a remarkable degree. . . . Their rapid declension after the colony was founded is traceable, as far as our proofs allow us to judge, to the prevalence of epidemic disorders; which, though not introduced by the Europeans, were possibly accidentally increased by them. Many of the tribes particularly of the Western and South-Western coast districts, which were known to be very strong in numbers, long after the first colonization of the country, were not exposed to contact with the whites, and yet, when taken, they hardly ever consisted of twenty persons, and when larger numbers were brought in at any one time, they were always of more than one family" (Calder, J.A.I. pp. 10-15). When once settled on Flinders Island, their rapid mortality was attributed by Robinson to the injudicious system of changing their food and manner of life, by which catarrhal and pneumonic attacks were induced (Calder, J.A.I. p. 25). His evidence is supported by that of James Allen, a surgeon to the aboriginal settlement. He thought that "a residence in an open and somewhat exposed situation, after having grown up in the recesses of the forest, is uncongenial to them; and that their remaining very constantly on the settlement (which they are encouraged to do, in order to promote more rapidly their civilization), instead of making frequent excursions, for a few days together, into the bush, also tends to deteriorate their health" (Backhouse, p. 491).

West, with the settlement before his eyes, gives a most pathetic account of their decay: "Towards the last days of their savage life the sexes were disproportionate, although the balance was partly restored by associating the women who had been longer in captivity with the men whose wives had died; but many of these women had become licentious, and by an extraordinary oversight the Government permitted unmarried convicts and others to have them in charge; . . . the result need not be told. The infant children had perished by the misery and contrivance of their parents; thus, in 1838, of eighty-two there were only fourteen children, and of the remainder eight had attained the usual term of human life. Many who surrendered were exhausted by sickness, fatigue, and decrepitude. They were the worn-out relics of their nation, and they came in to lie down and die. The assumption of clothing occasioned many deaths; they were sometimes drenched with rain—perspiration was repressed, and inflammatory diseases followed; the licentiousness, and occasional want of the last few years, generated disorders, which a cold brought to a crisis. . . . The abundant supply of food, and which followed destitution, tended to the same result; it was a different diet. The habits of the chase were superseded, and perhaps discouraged; the violent action to which they had been accustomed; the dancing, shouting, hurling the waddy and spear—climbing for the opossum—diving, and leaping from rock to rock—assisted the animal functions,

PORTRAITS OF FOUR HALF CASTES *i.e.*, ISSUE OF IMMIGRANTS AND FULL BLOOD TASMANIAN ABORIGINAL WOMEN, TAKEN BY DR. MONTGOMERY (BISHOP OF TASMANIA) ON BARREN ISLAND, IN 1892.

NOTE.—The man in moleskin-trousers in front is believed to have had a half-cast mother.

and developed muscular power. To continue them required the occasion, as well as the permission; but the stimulus was gone. . . . There were other causes. The site of the settlement was unhealthy: they were often destitute of good water. . . . It is admitted that they frequently suffered this lack; but it is stated that they had sufficient allowed them when sick! It is, however, clear that many perished by that strange disease, so often fatal to the soldiers and peasants of Switzerland, who die in foreign lands from regret of their native country. They were within sight of Tasmania, and as they beheld its not distant but forbidden shore, they were often deeply melancholy; to this point the testimony of Mr. Robinson is decisive." His words are (Bonwick, p. 90): "It is my opinion that the inhabitants of this island suffer much from mental irritation. Various circumstances produce this effect; and though the deaths of the aborigines at Flinders Island may be ascribed to other causes, as catarrh, inflammation, &c., still it will be found that mental irritation accelerated, if not the disease, the sufferings of the patient, and, in too many cases has proved fatal. When the aborigine is first affected, either from cold or otherwise, he immediately desponds, refuses natural sustenance, and gives himself up to grief: mental irritation follows, and at length he dies in a state of delirium. And I think I am borne out in my opinion by the sudden dissolution of the wife after the death of her husband, although at the time she may be in apparent health; and that of the husband after the decease of the wife" (West repeats this II. pp. 72-74).

According to Surgeon Barnes (Parl. Papers, quoted by West), "more than one-half have died, not from any positive disease, but from a disease physicians call *home-sickness*." Davies also thought change of living and food conducive to low birth- and high death-rate, but attributed their decline more "to their banishment from the main land of V. D. Land, which is visible from Flinders Island; and the natives have often pointed it out to me with expressions of the deepest sorrow depicted on their countenances. The same thing has occurred on board the vessel when passing some part of the coast with which they were acquainted" (p. 419).

Of the aboriginal children at the Orphan School near Hobart, Bonwick states (p. 4): "They were not kindly treated amidst the many rough boys and girls of the large establishment of Hobart Town, and seemed depressed, troubled and sickly. Death rapidly delivered them from their sorrows at the school."

Kelly, the circumnavigator of Tasmania, tells us (p. 13): "The custom of the sealers in the straits was that every man should have from two to five of these native women for their own use and benefit, and to select any of them they thought proper to cohabit with as their wives; and a large number of children had been born in consequence of these unions—a fine active hardy race. The males were good boatmen, kangaroo hunters, and sealers; the women extraordinarily clever assistants to them. They were generally very good looking, and of a light copper colour." In the course of his narrative he frequently refers to a sealer of the name of George Briggs, an able man, who in 1816 had two native women, one a daughter of the chief Lamanbunganah, and five

half-caste children (p. 12). Curiously, Brough Smyth (I. pp. 94-95) gives an account of a half-caste Tasmanian called John Briggs, as follows: "John Briggs, a half-caste Tasmanian, who intermarried with a half-caste Australian, has had ten children, of whom eight are now living—three boys and five girls. John Briggs was born in one of the islands in Bass's Straits. His wife is the daughter of an Australian woman, who, with her sister, was taken to Tasmania at the time that Buckley was removed from Port Phillip to that colony. His eldest son is between seventeen and eighteen years of age, and the youngest child is two months old. He says he was married in 1844. He is an intelligent man; tall and well-formed, but weather-beaten in appearance. His hair is grey; his complexion yellow—dull yellow; his teeth large, and not close together; his hair woolly, somewhat like that of a negro; his eyes dark-brown; his nose arched and almost Roman; his forehead well-shaped—not harsh and bony, but curved, and the lines are good: the frontal sinuses are not prominent. He is the only half-caste Bass's Straits man I have ever had the opportunity of closely examining. He is very different from the half-caste Australian, and is also unlike the half-caste negro."

The well-known views of Strzelecki with regard to certain supposed facts in reproduction were controverted by Lieut. M. C. Friend, who has recorded two instances upsetting Strzelecki's arguments. In one case "a black woman named Sarah, who had formerly four half-caste children by a sealer with whom she lived, has had since her abode in Flinders Island, where she married a man of her own race, three black children, two of whom are still alive. The other, a black woman named Harriet, who had formerly, by a white man with whom she lived, two half-caste children, and has had since her marriage with a black man, a fine healthy black infant, who is still living" (Tasm. Jour., III. pp. 241-242). It may not be out of place to note here Jeffreys' statement that the first child borne by a native woman to a white man in V. D. Land, "was, like all the other children since produced by an intercourse between the natives and the Europeans, remarkably handsome, of a light copper colour, with rosy cheeks, large black eyes, the whites of which are tinged with blue, and long well-formed eyelashes, with the teeth uncommonly white, and the limbs admirably formed" (p. 123).

At the present day there are a considerable number of half-castes living on the Furneaux Islands in Bass' Strait. Edward Stephens,* the superintendent on Cape Barren Island, states that the present inhabitants are *not* the descendants of those aborigines who were deported there from the mainland of Tasmania in 1835. Mr. Stephens states that those who show most of the European nature in their physique succumb readiest to disease in the same way that those who show "a taste for learning, a liking for requirements of civilization, and a stronger attachment to religious duties are the first to sicken and die. This is so well understood by the survivors as to make them rather indifferent to the efforts made to raise their mental and moral standard." They can copy but not originate, and are soon tired of new ideas; altogether,

* For a copy of his notes I am indebted to the kindness of the Bishop of Tasmania.

in the eyes of the Europeans, they appear listless. Stephens once aroused them from their apathy by repeating snatches of an Australian corrobory. In fact, he says, civilisation is to them irksome if not offensive. They are fairly good boatsmen, but will not venture out to sea if the weather be at all rough, and mostly lose their boats in consequence of defective moorings. They are very improvident. There is not only European blood in these people, but also that of Australian and Maori, introduced into Tasmania in the early days of settlement.

CHAPTER XII.—Language.

THE vocabularies of the Tasmanian language which have come down to us are thirteen in number. In vol. ix. of the Jour. Roy. Geograph. Society, Dr. Lhotsky published a vocabulary, (which fell into the hands of a lady at Sydney) by a man named McGeary (1), who lived many years in contact with the aborigines, and attributed to Péron, whose vocabulary (2) is not the same. The Tasmanian Journal in 1842 (vol. i.) published a long vocabulary by Jorgen Jorgensen (3), compiled from documents in the Colonial Secretary's Office at Hobart. This list included three other separate vocabularies, one (4) from a locality not indicated, and a second made by the Rev. Dove (5) at Flinders Island, and the third, La Billardière's (6) vocabulary taken during d'Entrecasteaux's expedition in 1792, which the naturalist published in his account of that voyage. Braim's is apparently a copy of Jorgen Jorgensen's, and if so, contains transcription errors. Cook (7) has given us ten words, and Gaimard (Dumont D'Urville, Philologie, pp. 9-10) gathered some words (8) at Port Dalrymple from the lips of a native Tasmanian woman. E. M. Curr, in his "Australian Race," has published two vocabularies which hitherto had not seen the light, namely, one by Roberts (9), and another by the Rev. Jas. Norman (10). Milligan issued a small vocabulary (11) by Thomas Scott, an old Tasmanian squatter, made in 1826, and one drawn up by Milligan (12) himself, which is by far and away the completest vocabulary of the Tasmanian language.* Since the first edition of this work was published, my friend J. B. Walker, of Hobart, has discovered in the MS. Journ. of his father, one more vocabulary, prepared about fifteen years before Milligan's, making the thirteenth on record.

According to Jorgensen the vocabularies "might be considerably increased by that of a young man named Sterling, who made the native language his study; his vocabulary was taken away at the death of its author by a person ignorant of its value." (Tasm. Jour. I. p. 309): In the above mentioned MS. Jour., G. W. Walker states that Thos. Wilkinson, catechist, of Flinders Island, "had composed a considerable vocabulary of words." What has become of it?

In the appendix will be found: (*a*) Norman's vocabulary; (*b*) a

* It must be remembered that, as was once pointed out by E. B. Tylor (Early Hist. of Mankind, 3rd ed. p. 78), many words in this vocabulary appearing as one are, in reality, several joined together; thus:

noonalmeena father (lit. *noonal-mee-na*)
father my

neingmena mother (lit, *neing-me-na*)
mother my

vocabulary which I have compiled of those of Dove (Braim and Jorgen Jorgensen), Cook, Gaimard, La Billardière, McGeary, Péron, Roberts, and Scott; (*c*) Milligan's, and (*d*) Walker's vocabulary.

J. W. Walker wrote as follows in his journal at the Flinders Island aboriginal settlement, on 15th Oct. 1832: "Several of the aborigines were invited into the commandant's hut for the purpose of enabling me to take down a few words as specimens of the language, which I had already commenced doing. The plan I adopted was to point to different objects, which they named, several repeating the word for my better information. At a subsequent period, I uttered the words in the hearing of others with whom I had had no communication on the subject of their language. If these understood my expressions, and pointed to the object the word was intented to represent, I took for granted I had obtained with tolerable accuracy the word used by them for that purpose. When I read to them in their own language one of their native songs, they were beyond measure astonished and gratified; following the words with their voices, and frequently interrupting me with shouts of approbation. Their language appears to me to be far from inharmonious, and when accompanied by a chanting tune, as in the songs of the women, is pleasing to the ear. On the other side I propose giving a few specimens reduced to writing. There are some objects, and these very numerous, for which every tribe or mob, has a different name. There are also some peculiarities (of dialect we may suppose) in the languages of tribes dwelling in remote situations, that render them not easily, if at all, understood by each other. Several individuals, particularly G. A. Robinson, and his colleague, Anthony Cottrell, are able to converse with tolerable fluency in the native dialects, but I understand that no one has reduced the language to writing, which is to be regretted. . . . "It is extremely difficult," he continues "to come at the idiom, as every tribe speaks a different dialect, it might almost be said a different language, and even among the individuals of the same tribe a great difference is perceptible. The pronounciation is very arbitrary and indefinite. The literal translation is confined in great measure to the verbs and nouns. It is not clearly ascertained whether prepositions or conjunctions or anything analagous to the expletives in use with us are contained in the aboriginal tongue. Some of the aboriginal terms have a very indefinite and extended meaning: as in the words *crackny* and *pomleh*. The former means to be, to exist, to rest, to sit down, or lie down, to stop, remain, dwell, sleep, and I know not how many more significations. The latter is used in a great variety of ways, but more particularly where art, or ingenuity, or an exertion of power is applied to the production of anything. Everything that has required any sort of manipulation has been '*pomleh*,' i.e., made, or put together, or called into existence. It is also remarkable that they have hardly any general terms. They have not even a term to represent 'trees' or 'animals' generally."

The description given by Milligan as to the manner in which he obtained his vocabulary, and the great care he took to insure correctness, is better given in his own words. It much resembles the method originated by Walker. He wrote about the year 1847:—

"In order that ethnologists and others interested in the vocabulary of aboriginal dialects [of Tasmania] may be inclined to put perfect confidence in their accuracy, I have to explain that every word before being written down was singly committed to a committee (as it were) of several aborigines, and made thoroughly intelligible to them, when the corresponding word in their language, having been agreed upon by them, was entered. . . . On being completed the manuscript was laid aside for two or three years, when it was again submitted *verbatim et seriatim*, to a circle of aborigines, for their remarks. A revision which led to the discovery and correction of numerous blunders originating in misapprehension, on the part of the aborigines in the first place, of the true meaning of words which they had been required to translate. But I found the fault had oftentimes been my own, in having failed to seize the exact and essential vocal expression, which on being repeated to the aborigines at any time afterwards, would infallibly reproduce the precise idea which it had been stated to imply in the first instance.

"The circumstance of the aboriginal inhabitants of V. D. Land being divided into many tribes and sub-tribes, in a state of perpetual antagonism and open hostility to each other, materially added to the number . . . of the elements and agents of mutation ordinarily operating on the language of an unlettered people: to this was super-added the effect of certain superstitious customs everywhere prevalent, which led from time to time to the absolute rejection and disuse of words previously employed to express objects familiar and indispensable to all, thus . . . tending arbitrarily to diversify the dialects of several tribes. The habit of gesticulation, and the use of signs to eke out the meaning of monosyllabic expressions, and to give force, precision, and character to vocal sounds, exerted a further modifying effect, producing, as it did, carelessness and laxity of articulation, and in the application and pronuciation of words. The last-named irregularity, namely, the distinctly different pronunciation of a word by the same person on different occasions, to convey the same idea, is very perplexing, until the radical or essential part of the word, apart from prefixes and suffixes, is caught hold of. The affixes, which signify nothing, are *la*, *lah*, *le*, *leh*, *leah*, *na*, *ne*, *nah*, *ba*, *be*, *beah*, *bo*, *ma*, *me*, *meah*, *pa*, *poo*, *ra*, *re*, *ta*, *te*, *ak*, *ek*, *ik*, etc.* Some early voyagers appear to have mistaken the terminals *la*, *le*, etc., as distinction of sex when applied to men, women, and the lower animals. The language, when spoken by the natives, was rendered embarrassing by the frequent alliteration of vowels and other startling abbreviations, as well as by the apposition of the incidental increment indifferently before or after the radical or essential constituent of words. To defects in orthoepy the aborigines added shortcomings in syntax, for they observed no settled order or arrangement of words in the construction of their sentences, but conveyed in a supplementary fashion by tone, manner, and gesture, those modifications of meaning which we express by mood, tense, number, etc. . . . Barbarous tribes, living in isolated positions, antagonistic . . . to each other, would each, within its own sphere, yield to various

* As will be shown, Milligan was not quite correct here, for some of these suffixes had pronominal and other meanings.

influences, calculated to modify language, and to confirm as well as to create dissimilarity. . . . Rude, savage people often adopt the most arbitrary and unmeaning sounds through caprice or accident, to represent ideas, in place of words previously in use; a source of mutation, as respects the various dialects spoken amongst the aborigines of V. D. Land, fertile in proportion to the number of tribes into which they were divided, and the ceaseless feuds which separated them from one another. Hence it was that the numerous tribes of Tasmanian aborigines were found possessed of distinct dialects, each differing in many particulars from every other.

"It has already been implied that the aborigines had acquired very limited powers of abstraction or generalization. They possessed no words representing abstract ideas; for each variety of gum tree and wattle tree, etc., etc., they had a name, but they had no equivalent for the expression "a tree";* neither could they express abstract qualities, such as hard, soft, warm, cold, long, short, round, etc.; for "hard" they would say "like a stone;" for "tall" they would say "long legs," etc.; and for "round"† they said "like a ball," "like the moon," and so on, usually suiting the action to the words, and confirming, by some sign, the meaning to be understood.

"The elision and absolute rejection and disuse of words from time to time has been noticed as a source of change in the aboriginal dialects. It happened thus: The names of men and women were taken from natural objects and occurrences around, as, for instance, a kangaroo, a gum tree, snow, hail, thunder, the wind, the sea, the Waratah —or *Blandifordia* or *Boronia*, when in bloom, etc.; but it was a settled custom in every tribe, upon the death of any individual, most scrupulously to abstain ever after mentioning the name of the deceased,—a rule, the infraction of which would, they considered, be followed by some dire calamities. . . . Such a practice must, it is clear, have contributed materially to reduce the number of their substantive appellations, and to create a necessity for new phonetic symbols to represent old ideas, which new vocables would in all probability differ on each occasion, and in every separate tribe; the only chance of fusion of words between tribes arising out of the capture of females for wives from alien and hostile people. . . ."

La Billardière (II. ch. xi. p. 73) states that the words they learned from one tribe were found useful in communicating with others, but it must be remembered that the people he met with were all more or less in one district. Davies confirms Milligan as regards the inability of the eastward and westward tribes to understand each other when brought together at Flinders Island, and so does Dixon (II. p. 22). Jorgensen says (Tasm. Jour. I.): "Those who are not of the same tribe appear to converse in broken English." Stokes (II. 461) says: "The Arthur River's people's language was not understood at Flinders Island by the other tribes." That the dialects are all of the same language does not

* Davies, on the other hand, says: "I much doubt their ever having separate names for all the different kinds of birds with which they were conversant; *yula* (a bird) appeared to answer for most."

† For "round" and for "*testes*" he gives the same word *matta*.

admit of a doubt. This is proved by the numerous similar words expressing the same object found throughout the vocabulary. A good example, showing the affirmity of construction of the dialects spoken, can be made up from Milligan's vocabulary, thus:

English.	Oyster Bay and Pitwater Tribes.	Mount Royal and Bruni Island, Recherche Bay and South Tasmanian Tribes.
eye	mongtena	nubre or nubrenah
eyelash	mongtalinna	nubre tongany
eyelid	moygta genna	nubre wurrine
to see	mongtone	nubratone
dizzy (faint)	mongtantiack	nubretanyte

According to Bonwick (p. 153), Robinson declared: The different tribes spoke quite a different language; there was not the slightest analogy between the languages. When a captured woman from Cape Grim, to the north-west, was brought to Flinder's, it was found that she was as ignorant of the dialact of the rest as they of hers. It was this ignorance of each other's language that kept alive those tribal jealousies and antagonisms, which so often threatened the peace of the Strait settlement. When, however, they had constructed, by force of circumstances, a sort of *lingua franca*—a common language—their friendship grew, and local feeling improved. Mr. Clark, the catechist, thus wrote to me of the condition of linguistic affairs then: The languages spoken were different; so much so, that, on my first joining them in 1834, I found them instructing each other to speak their respective tongues. There were at one time eight or ten different languages or dialects spoken by about two hundred persons who were domiciled at Flinders."

Dr. Lathom in the appendix to "Jukes' Voyage of the Fly" (p. 319) says:—(*a*) "The Tasmanian language is fundamentally the same for the whole island although spoken in not less than four dialects mutually unintelligible. (*b*) It has affinities with the Australian. (*c*) It has affinities with the New Caledonian. It is doubtful whether the affinities between the Tasmanian and Australian are stronger than those between the Tasmanian and New Caledonian."

Jorgensen tells us in the introduction to his vocabulary: "It is difficult to imagine the rapid and ever-changing corruptions to which an oral language is subject in the mouths of a savage tribe; and in the present case many words, borrowed from the English, have added to the confusion produced by the irregular and careless pronunciation of the aborigines. Thus *picanini*, a child; *buckelow* or *bacala*, bullocks; *tablety* corrupted from travel, to go, which again was contracted into *tablee*, are all from the English. *Lubra* is a word introduced by the English from the Sydney natives (who do not at all understand the languages of our aborigines), and it appears to have been substituted for *lurga* or *lolna*, a woman."

To Crozet (Marion, p. 29) their language appeared harsh, and they seemed to draw their sound from the bottom of the throat. On the other hand, Robinson (Calder, J.A.I. p. 28) found it "peculiarly soft; and except when excited by anger or surprise, was spoken in something of a singing tone, producing a strange but pleasing effect on the sense of the European." Davies considered the language soft and liquid, and Breton (ch. vi. p. 355) describes it as musical and soft. According to Meredith the vowels are sounded peculiarly full and round.

Vowels.

a as in cat, rap. *a* as in potato (also written *é* by Milligan). *e* as in the. *e* as in thee, see, me. *i* when before a vowel, as in shine, riot. *i* as in sigh, fie (*ei* is pronounced as in Leipsic). *y* as in holy, glibly. *o* as in flow, go. *oo* as in moon, soon. *u* as the French use, usage, fumier, usurier, but never like the *u* in flute. *u* as in musk, bump, lump.

Semi-Vowels.

y as in yonder, yellow.

Diphthongs.

aa as *aw* in lawn. *oi* as in toil. *ou* as in noun.

Consonants.

b, *c* [? *k*], *g*, *h* (only at the end of words), *k*, *l*, *m*, *n*, *p*, *q* (*qu*) [? *k*], *r*, *t* [*w*], *ch* and *gh* (pronounced as in German hochachten). There appears to be no *d*, *f*, *v*, *s*, or *z*.

Milligan uses a *d* in the words *gdulla* acid, and *mannaladdy* cough, also in *lowide* scab, and in *tendyagh* (or *tentya*) red, and *rhomdunna* (or *romtena*) star; it is of course conceivable that the Tasmanians used occasionally the soft equivalent for *t* so common among them. But as they had no hisses or buzzes, it is not probable that they had a *th*, which Milligan places in the words *elapthatea* beauty, fine, *ree-mutha* fist, *pothyack* no, and *riaputhaggana* tame. The absence of the *th* is confirmed by Milligan's spelling of the words *ree-mutta*, hand, and *poyenna pottatyack*, vanish, where the *t* takes the place of the *th*. Norman has *th* in several words. McGeary is the only writer who systematically uses a *v*, but he uses this letter where others use a *u* or *w*, thus:

McGeary,	mutton bird	*yavla.*	Roberts,	black man	*wibar*
Braim,	,,	*youla.*	Milligan,	,,	*weiba.*
McGeary,	night	*levira.*	McGeary,	moon	*vena.*
Braim,	,,	*leware.*	Roberts,	,,	*too-weenyer*
McGeary,	black-man	*vaiba.*			

As Milligan, who has been so careful in the compilation of his vocabulary, completely ignores the letter *v*, we are no doubt correct in stating the Tasmanians did not know the letter. The letter *z* is used by La Billardière in *rizlia* (hand), but this is evidently a misprint for *rialia*. Milligan has a *c*, which apparently reads like an *s* (and *not* like *k*), thus: *oghnamilcé* (ask). This is probably also a misprint.

In the V. D. Land Almanac for 1834, it is stated that the letter *r* is sounded "with a rough, deep emphasis, particularly when excited

by anger or otherwise." Braim says (II. p. 257) that to meet the correct pronunciation the soft *h* should be added where any words end in *a*. As an illustration of their inability to pronounce certain hard letters, Davies mentions they cannot say doctor and sugar, but say instead *togata* (or *tokata*) and *tugana*.*

Words largely commence with a consonant; the consonants conjoined at the beginning of a word are:—

cr- (*kr-*), *pr-*, and also *tr-*, all very common; *br-*, *gr-*, *ng-*, *pl-*, and *gn-* very rare.

Conjoined consonants are otherwise met with, as *br*, *gr*, *kr*, *ng*, *nt* (very common); rare are *cht*, *ghr*, *ght*, *gl*, *kn*, *lb*, *mp*, *ngh*, *ngl*, *ngt*, *nk*, *nr*, *pr*, *rk*, *rn*, *rt*, and *tr*.

Words largely end with a vowel, and the soft aspirate, unless they terminate in *-ack*, *-ak*, *-iack*, *-yak*, etc. (Where most of the vocabularies make the words end in *-a* *-ah*, Norman makes the same words end in *-ar*, *-er*).†

The adjective is placed after the noun, thus:

pannogana	*malittye*‖	*lowa*	*maleetya*‖
earth	white (*i.e.* clay)	woman	adult

The suffix *-na* denotes the singular.

The plural may perhaps have been expressed, as La Billardière states, by the suffix *lia*, thus:

tagara-lia	family.	*ria-lia*	hands (La Billardière).
cuengi-lia	ears.	*ria-na*	hand (Milligan).

Or the plural may have been formed by reduplication, thus:

nubra-na	eye.	*kardé*	five.
nubru-nubere	eyes.	*karde-karde*	ten.
lori-lori	fingers.		

It is possible the plural may have been expressed by simply omitting the singular termination *na*, but this is merely surmise.

Personal Pronouns.

I	*mi-na* (*mee-na*) Dative *mi-to*.
you (thou)	*ni-na* (*nee-na*) ,, *ni-to* (*nee-to*).
he, she,	*narrar* (Norman).
they, he, her,	*nard* (Milligan and Braim).
it	*niggur* (Norman).
we	*warrandur*.

The first person also takes the form *mi-a* in the dative case when conjoined to the verb, thus:

teeany-mia-pe, give me.

The suffix *-to* (*-too*, *-tu*, *-ta*) denotes the dative case, thus:

nanga-to, to the father. *lenu-too* (*tu*), to the hut.

The first personal pronoun in the possessive case is expressed by *mi-a*; thus

* This is something like the South-Sea Islanders, most of whom say *Bokkis* for *Box*.

† All that relates to the vowels, etc., and their pronunciation, is based on Milligan; what follows, so far as "Construction," is largely based on Fr. Müller's chapter on the Tasmanian language in his *Sprachwissenschaft*.

‖ This word is also translated as beautiful, white, and adult.

nanga - mia numbe
father my here

But when the first personal pronoun is conjoined to the verb, it takes the same form, thus: *mia-tyan*, I give. There does not appear to be any special form for the possessive case of the second personal pronoun; thus

pugga *neena* (*ni-na*) } (*i.e.* husband).
man your }

Verbs.

In his vocabulary Milligan gives no indication of an infinitive mood, the verbs quoted having a variety of terminations; it is therefore to be inferred that they underwent some modification, but in what manner is not clear. On the other hand, in the few short sentences quoted by Milligan, the verbs mostly end in *-pe* or *-bea* (*-beah*). Fr. Müller thinks these terminations indicate the imperative mood, and that these terminations may occasionally be dropped.*

Person and number are indicated by the pronoun, which is sometimes affixed to the verb, thus:

noia *mee-ah-teang* *mee-na* *nee-to* *linah* (*li-na*)
not I give I you (dative) water

Occasionally the pronoun is placed between the root of the verb and its termination, thus:

tyen-na-mi-beah *wee-na*
give I (nom.) stick

And occasionally the pronoun is not conjoined at all, thus:

loi-na *tyen-na-beah* *mi-to*
stone give me (dative)

As examples of the Imperative, Fr. Müller has drawn out the following:

onna-bea *nanga-to*
tell father (dative)
tial *wee* *pella* *kaeeta*
take stick beat dog

The sentence, *monna langarrape*, translated by Milligan, I like to drink water, Fr. Müller divides up into:

m-onna *lia-ngara-pe*
I like [? ask] water drink

Lia is the root for water, thus:

lie-na *eleebana*;† *lye-tta*; *lie-nna* *wittye* (*wuttya*)
water fresh; rollers on sea-beach; water salt (i.e. the ocean)

ngara is a corruption of *nugara*, drink. Perhaps the verb *langara* (based on the root of *lia*) is the further corrupted form, although in common

* Perhaps this can be explained by the fact that in Milligan's work the translation of the short sentences is very loose and certainly not so carefully done as the vocabulary, and Fr. Müller's supposition appears to be correct. For instance, Milligan translates *tyenna-mi-beah wee-na* as: we will give you a stick; but it should be: give me a stick.

† Also translated as long.

use, as Braim and McGeary give *lugana*, La Billardière and Péron *laina*, for to drink.

tugganna	*luna-mea*	[*mia*] *-tah* [*to*]
walk	hut	my (dative)
lotta	*monté*	*mee-na* *cotté*
tree	see [eye]	I yesterday
lowa-na	*ollé*	*tubbra-na*
woman	makes	basket

Construction.

The following examples will help to show how the words are constructed and prove the agglutinating character of the language.

Perhaps the suffix *-yenna* has the same signification as *-na*, it is very common, thus:

Adult man (? your husband)	*Pugga-na nunyenna*
Adult woman (? your wife)	*Lowall minyenna*
Ant eater *and* Porcupine	*Mungyenna*
Bird	*Puggunyenna*
Bat	*Peounyenna*
Boy (a small child) or Son	*Melangyenna* (*Malângena*)
Brushwood	*Weena-keetyenna*
Hair	*Poinglyenna*
Opossum (ringtail)	*Tarripnyenna*
,, (mouse)	*Lowowyenna*
Penguin	*Tomenyenna*
Sole of foot	*Lug-yenna*

This interpretation of *yenna* is perhaps confirmed by the phrase:

malang	*pia-wah*
child	two

where there is no termination *-yenna*.

We have seen above that the negative is expressed by the word *noia*. There is, however, another method of expressing a negative, by means of the suffix *-iack*, thus:

leaf	*porrutyé*	leafless	*porrutyé-mayeck*
tooth	*wugherina*	toothless	*wugherinna normyack*
to see	*mongtone*	dizzy	*mongtangiack*
never	*nooeack*		

and so on.

The Mount Royal tribes use *timy* (no) instead of *iack*, thus:

never	*timeh* or *timy*
bachelor	*lowatimy* (lit. womanless)
barren woman	*lowa puggatimy* (lit. woman manless)
beard	*cowinné*
beardless	*cowintimy*
leaf	*proié*
leafless	*paroytime-na*

The suffix *-iack*, however, does not always mean a negative, it very often expresses general unpleasantness, thus:

acid	*nowieack*

apparition	*krottomientoneack*
hot	*peooniack*
ashamed	*leiemtonnyack*
bitter	*laieriack*
carcase	*miak bourrack* (*merack bourack*)
rage	*neoongyack*
catarrh	*teaknonyak*
cold	*tunack*
dirty	*mawpack* (*maback*)
effluvia	*membreac*
stomach	*ploner*
hungry	*plonerpurtick*
stomachful (? unpleasantly)	*plonerboniack*

But there are also cases where the termination *-iack* appears to have no particular signification, thus:

another	*tabbouiack*
asleep	*tugganick* (? *tugna* go, *ick* the negative)
black	*maback* (*mawpack*)
dine	*prooloogoorack*

The word *bourrack* also appears in widely different significations, thus:

to clutch	*niack bourrack*	to drown	*tong bourrack*
to cry	*neagh bourrack*	dead	*miack bourrack*
heal	*riack bourrack*	ripe	*crang boorack*
plant	*mellang bourack*		

Magnitude is expressed by the suffix *lang-ta*, thus:

wood	*wie-na*	wind	*rawli-na*
large timber	*wyee-langhta*	gale	*raa-langta*
stone	*lo-na*	speak loudly	*kuka-na langhta*
rock	*loe-langta*	heavy rain	*prugga langta*
water deep	*loa-magga langta*		

The Mount Royal Tribes used *proie-na* to express size, thus:

wind high	*rallinga proiena*
large	*proina nughaba*
log of wood	*weea proingha*
loud (to speak)	*kanne proine waggaba*
fat woman	*lowa proina*

The Diminutive is expressed by the *kaeeta*.

kaeeta	spaniel, dog
kaeeta boena	gosling
loatta keeta-na	twig (*loatta* tree)
weena keetyenna	brushwood (*wi-na*, wood)
lowa-na keetanna	girl
lowa-na kaeetanna	young (little) girl
kaeeta-na mallangyenna	,, ,, boy
manenge keeta-na	brook
manaee keetannah	river (little)
manenya keetanna	creek
kaeto kekrabonah	barren woman
teggremony keetanna narra long-bromak	twilight

It is very evident *kaeeto* and *keeta* are the same word, and that they are diminutives. The Tasmanians had no dogs or geese, and they may have applied the word *kaeeto* to these animals to signify their smallness.

The following illustrates the method of making a new word by tacking on to one word another word or a syllable. In some cases the first word undergoes a slight modification in the process:

a. mien-na	knee
mienni-tuack	I tremble
mien-touka	I tumble
mienemiento	kill (deprive of life)
mienmengana	fight
mienyengana	battle
moi mengan mabelé	war
moemutté	war (skirmish, one or two killed)
moemabbylé	war (battle, all killed but one or two) (*mabbele* many)
b. peooniack	hot
mie-mpeooniack	fever (lit. I hot)
c. tia-mena	excrement my
tia-crackena	intestines
crackanyeack	pain } (evidently some bowel
mi-crackanyeack	I sick } complaint)
d. perenna	spear
mattah	testes or scrotum
mattah-prenna	penis
e. poimena	hill (little one)
poymalangta	peak (a hill)
poymalyetta	tor (a peaked hill)
poyeenta	point (of a spear)
prugga poyeenta	nipple (*parooqualla* dug; *parugana* woman's bosom)
f. luggana	foot
luggana marah	step (lit. foot one)
lugga poola mena	instep my
lugyenna	sole of foot
luggantereena	paw
kurluggana	claw
(*kuluggana*	talon)
puggaluggana	footmark of black man
rialuggana	footmark of white man

The two last-named words formed from *pugga-na* for (black) man, and *ria-na* for European. The name for finger is *rie-na*, and there appears to be no name for toe (Norman gives *lugarner* for toe, which is of course identical with *luggana*). The Tasmanian name for black man is *pugga-na*, the same as the word for five, and as the Europeans on first arrival all wore boots, which look like one toe (or finger), it is not improbable that the aborigines actually called Europeans the "One-toe (people)."*

* A native of Muhangiro, south west of Victoria Nyanza thus speaks of his first seeing white people: "They had large black clubby sort of feet, their toes, unlike ordinary people's, were all together in one" (R. P. Ashe: Two Kings of Uganda, London, 1889, p. 216).

g. wurrawena	(Oyster Bay) apparition
ria-wurrawa†	(Mount Royal) apparition
wurrawa lowanna	widow (lit. apparition woman)
kukanna wurrawhina	echo
h. lenna, liné	house or hut, place
malunne, line	nest (birds)
puné line	nest (little birds)
(*punna*	bird)
lieeminetta	eagles' nest
palinna	? eggs (contraction of *puna lina*)
lena wughta rotaleebana	encampment (lit. hut earth long)

It has been shown on pp. 107-111, that the natives constructed two sorts of huts or break-winds, those which, on the ramblings of small parties, were to last for a night only, and those more permanent ones to last a season; hence the last-named explains itself.

i. nubré nubre-na	eye
nubre-tongany	eyelash
nubre wurri-ne	eyelid
nubre rotté	wink
nenubra latai	fury
nubretantye	dizzy
nubretone	see (behold)
pugga-nubra-na	sun (*pugga*, man)
palla-nubra-na	,, (*palla*, man)
panubré	,,
panubre roeelpoerack	sunrise
panubra tongoeieera	sunset (*tong*, sink, dive, etc.)
panubratone	dusk
panubré mabbyle	fornicatrix

The words for sun thus seem to be made up of the words *pugga-na* and *palla-wah*, both meaning black man (*i.e.* Tasmanian native), and *nubré*, eye; *panubré* is evidently the corrupted form of *palla-nubra-na*. We may perhaps consider that the Tasmanians looked upon the sun as a man, and this may help to explain the meaning of the expression *panubré mabbyle* (*mabbylé*, many).

k. kanna (*ka-na*)	talk
palla-kanna	to shout, yell (*palla* man)
kukanna wurrarena	do
kukanna wallamonyiack	noise
ka-walla (corrupted form of above)	to shout, yell
ka-kanina	mouth
kuggana (*ku-ka-na*) *langhta*	to talk loud (*langhta* much)
purra kanna	to whistle
kukana lengangpa	to whisper, speak low
luona kunna	to belch
granna kunna	to yawn

† Compare this with *ria* above; the aborigines appeared to have thought at one time that Europeans were apparitions.

tegryma kannunya	to wail (*tagara* tear)
kukunna poypuggeapa	to displease (make angry)
hokoleeny kongua	to demur (grumble)
temeta kunna	creak (friction of limbs of tree)
ria-cunah	song (*ria*, European)
kukanna wurrawina	echo (*wurrawinna*, apparition)

Prefixes are not so easily distinguishable as suffixes, but that they exist we have evidence in such words as *ka-kanina* mouth, *ne-nubra latai* fury, in which the prefix appears more like reduplication.

Of an interpolated syllable the word *palabamabbylé*, conflux, is a good example; *palla*, man, and *mabbylé*, many, being joined by the syllable *ba*. Perhaps another interpolation exists in the word *lowa lloo-manyene* pregnant, thus: *lowa* woman, *lloo* (lu) interpolated syllable, and *manyene* adult (big).

Corrupted forms are seen in the words *panubere* sun: from *pallanubrana*; *palina* nest, from *puné lina*; *ka-walla* shout, from *kukana*; *wallamonyiack* noise, and so on.

CHAPTER XIII.

Osteology, by J. G. Garson, M.D.

IT was only very shortly before the Tasmansians became extinct, that the importance of preserving their osteological remains seems to have been recognized, and means taken to secure what specimens were still available. The largest collection of these is lodged in the Museum of the Royal College of Surgeons of England. This consists of specimens procured from various sources at various times by the College itself, and of the collection made by the late Dr. Barnard Davis, acquired by the College in 1880. The specimens collected by the College of Surgeons consists of two complete skeletons and seventeen skulls. Of the former, one is the skeleton of an adult male, the other that of an adult female. The male skeleton was obtained from a grave on Flinders Island, where the remnant of the aboriginal population, when removed from Tasmania, was located between 1832 and 1847. The female skeleton is that of one of the last survivors of the race, Betsy Clark, described in Bonwick's "Last of the Tasmanians," 1870, where a portrait of her, from a photograph taken in 1866, is given, who died at Oyster Cove on the 12th of February, 1867, at an age of probably forty years. The other specimens are the skulls of six adult males, six adult females, and three young specimens. Besides these there is an adult male skull and that of a young person reported to be Tasmanians, but regarding their being authentic there is great doubt. The Barnard Davis collection comprises a complete skeleton of an adult male, the skulls of eight adult males* and five adult females, three young skulls, and the cast of an adult male and female skull. The Natural History Museum at South Kensington possesses one complete skeleton of an adult male, which was formerly the property of the Anthropological Institute of Great Britain and Ireland. In the Musée d'Histoire Naturelle, Paris, the skulls of five males, three females, and one child are preserved. In the Museum of the University of Oxford there are seven skulls; in the Museum of the University of Cambridge there are two skulls; in the Museum of Science and Art in Edinburgh there is one skull; the Museum of Netley Hospital possesses two skulls; the Museum of the Roy. Coll. of Surgeons, in Dublin, has one dried head. Mr. James Bonwick possesses one skull in his collection of Tasmanian relics; one skull is preserved in the

* There seems to be some doubt as to two of these being skulls of Tasmanians.

Museum of Breslau; the Museum of Vienna also contains one skull. In the Museum of the Royal Society of Tasmania there were reported to be two skeletons and sixteen skulls, but in a recent paper by Messrs. Walter R. Harper and Arthur H. Clarke,* they give the number of genuine Tasmanian crania as twelve, of which six are those of males and six those of females; besides these there are three doubtful specimens which in their opinion are the crania of half-castes. They make no mention of the skeletons, but their paper, it should be noted, deals only with crania.

As far as I am able to ascertain, these appear to be all the osteological remains now extant of this interesting people. Added together, this list comprises four or six complete skeletons, and not more than about seventy skulls, including the young specimens.

Several of these specimens have been described already, and some of their measurements recorded; thus Dr. Barnard Davis in 1874 published a valuable paper on the Osteology and Peculiarities of the specimens in his Collection in the "Naturerkundige Verhandelingen der Hollandische Maatschappij der Vetenschappen, 1874;" Sir William Flower has described the specimens in the Royal College of Surgeons' Collection previous to the incorporation of the Barnard Davis specimens, in his lectures on Anthropology, published in the "British Medical Journal," Vol. I. 1879, and the principal measurements are recorded in his edition of the Catalogue of the "Osteological Series, Part I. of the College of Surgeons' Museum." The Paris collection has formed the subject of a valuable monograph by Dr. Paul Topinard, in the "Mémoires de la Société d'Anthropologie," Vol. III. p. 307, and it has also been described by Quatrefages and Hamy in the "Crania Ethnica." The specimens preserved in the museum at Hobart are described as stated above by Messrs. Harper and Clarke.

The measurements given by these authors unfortunately differ considerably owing to the various systems of measurements which have been followed. The most extensive series of observations on the dimensions of the skulls are those given by the three French authors on the Paris specimens, whose tables I shall include in this monograph, and have taken as the basis of measurements of the specimens in British museums, which I have been able personally to measure. In measuring the long bones I have followed the directions laid down by Topinard and Hamy.

Stature.—The materials at my disposal for estimating the stature of the skeleton are very inadequate for the purpose, consisting as they do of only three articulated male skeletons, and one female skeleton. I have been unable to ascertain the measurements of the two skeletons in the Museum of the Royal Society of Tasmania, as they do not appear to have been published.

The male skeleton (No. 1096 in the Catalogue of the Royal College of Surgeons' Museum) measures 1607 mm. in height; that in the Barnard Davis Collection 1640 mm.; and that in the Natural History

* Notes on the Measurements of the Tasmanian Crania, in the Tasmanian Museum, Hobart: by Walter R. Harper and Arthur H. Clark, M.R.C.S., Proc. of the Royal Soc. of Tasmania, 1898.

Museum 1635 mm. The average stature of the three male skeletons therefore is 1627 mm. The female skeleton in the Royal College of Surgeons' Museum measures 1422mm. The question will naturally be asked: What do these measurements of the height of the articulated skeletons represent in the living subject? A series of observations made in Paris on twenty-four bodies measured before and after dissection showed that the difference between the height of the entire subject and of the articulated skeleton is 34 mm.* Adding this difference to the measurements of the male Tasmanian skeletons, the stature of the three when in life would average 1661 mm., the shortest being 1641 mm., the tallest 1674 mm., and the intermediate one 1669 mm. In the same way the female skeleton would represent a woman 1456 mm. in height. These calculations from the skeleton, of the stature of the person when in life, depend upon the manner of articulation, which differs very much, and are therefore probably not to be relied on so much as the estimates of height deduced from the lengths of the lower limbs, which will be discussed when treating of the measurements of the appendicular parts of the skeleton.

Let us now compare the average and individual statures of the skeleton with the records of observations made by travellers on the living. Dr. Barnard Davis states that the stature of twenty-three Tasmanian men measured by G. A. Robinson varied between 1548 mm. and 1713 mm., the average being 1618 mm. Péron, on the other hand, states that the usual stature of the Tasmanian ranges between 1678 mm. and 1732 mm. The mean of the average statures of Robinson and Péron is 1661 mm., which is exactly the same as the average stature we have shown the three skeletons would probably have during life. Marion gives the measurement of one man as 1600 mm. Dr. Barnard Davis states that Robinson found the height of 29 women measured by him ranged from 1295 mm. to 1630 mm. and averaged together 1503 mm.

The Skull.—The localities from which most of the skulls in the Royal College of Surgeons' Collection were obtained are unknown. Particulars regarding the locality of skeletons have already been given. The cranium numbered in the Museum Catalogue 1101 was marked "Tasmanian warrior killed at Brushy Plains;" No. 1106 is from Port Dalrymple; No. 1108 is from a grave in Bruni Island; No. 1113, the cranium of an infant, was also obtained from Port Dalrymple. Three of the Barnard Davis specimens, Nos. 1414, 1415, 1417, were obtained on the north-west side of the island, in the district of the Surrey Hills; the localities whence the other specimens in his collection came from is unknown. Several of the skulls appear to have been obtained when the natives were being removed from place to place, shortly before they finally became extinct. The skulls in the Paris Collection were obtained from the voyages of the *Astrolabe* and the *Zelée* to the South Pole and Oceania, during the years 1826-1829, and of the *Favorite* during 1830-1832, and from the expedition of M. Jules Verreaux in 1843. Five of the specimens were obtained from the south side of the island, three of these were procured from the neighbourhood of Hobart during the voyage of the *Favorite* by M. Eydoux; the other

* Topinard; "Elements d'Anthropologie Général," pp. 1032-1065.

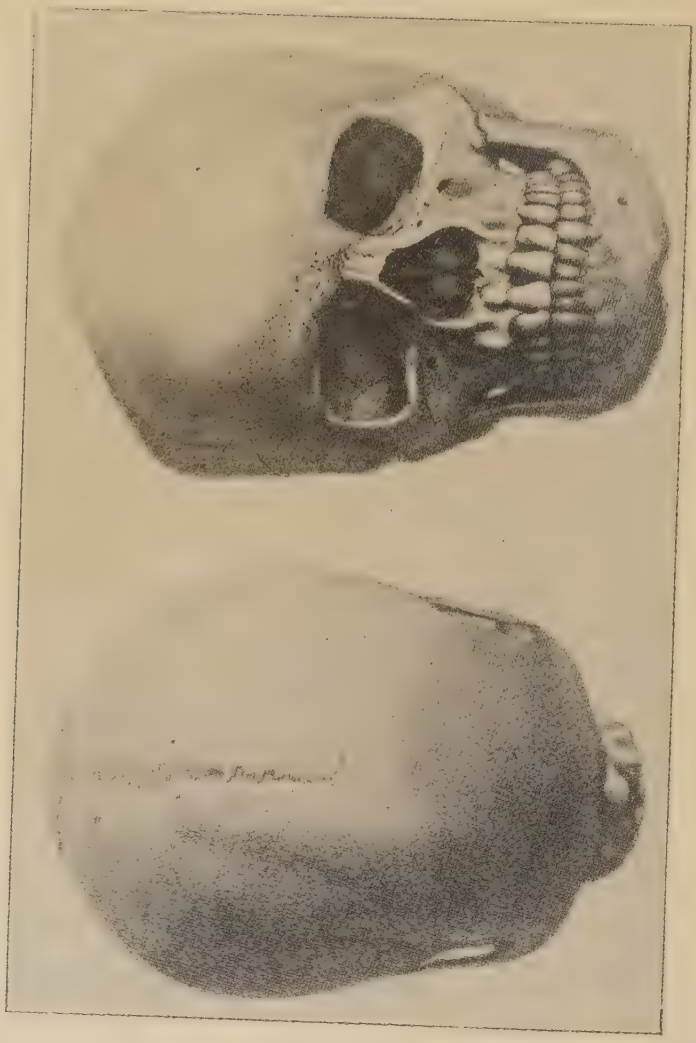


FIG. I.—AFTER PROF. PAUL GERVAIS.

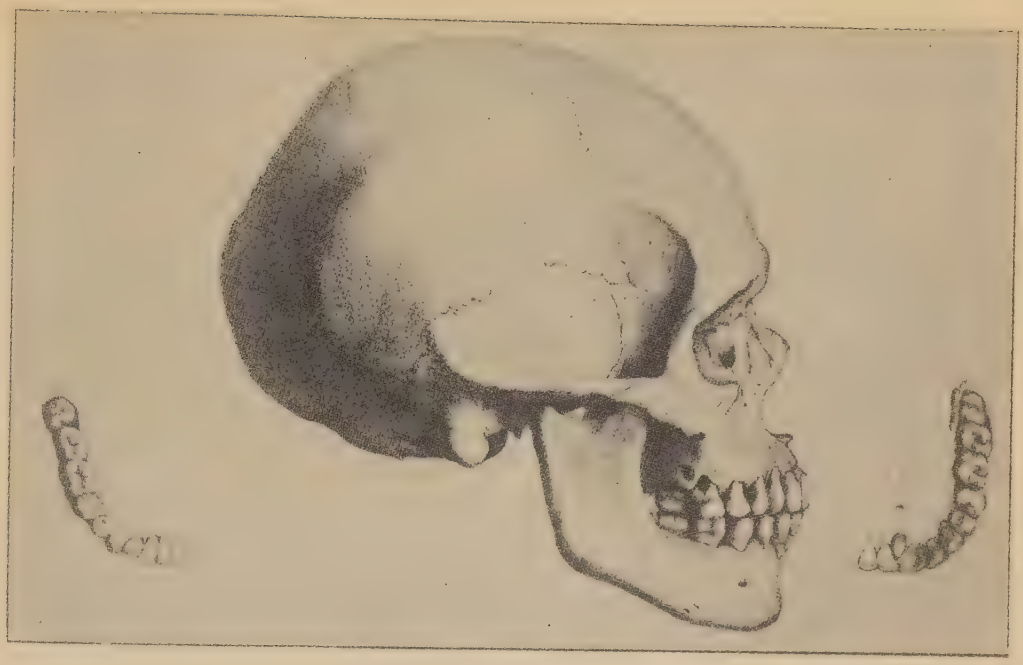


FIG. 2.—AFTER PROF. PAUL GERVAIS.

FIG. 3.—AFTER PROF. PAUL GERVAIS.

two from Lake St. Clair, the source of the Derwent, were brought home by M. Dumont D'Urville in the *Astrolabe* and *Zelée* expedition. Four of the specimens were obtained from the north side of the island in the basin of the Tamar; two of these, from Launceston, were collected by Verreaux; a third came from Port Dalrymple, collected by Dumont D'Urville, and a fourth, that of a young subject, from the district of Furneaux, collected by M. Dumontier during the voyage of the *Astrolabe* and *Zelée*.

Some differences have been observed between skulls from the north, south, and north-west parts of the island by Quatrefage and Hamy in the "Crania Ethnica," and these authors have accordingly described separately the skulls from each district. While some skulls from one district are shorter than others from another district, the small number of specimens at their disposal from each district does not, in my opinion, justify such importance being attached to the variations observed, as to render it necessary, or advisable, to follow them in separating the skulls into different groups, according to the locality whence they were obtained, although I admit there may have been influences, such, for example, as contact at one part of the island with neighbouring people of one race, and at another part with an entirely different race, which may have caused slight variations in the population of particular parts of the island. For practical purposes, however, all the specimens may be classed together, so long as the different sexes are kept separate.

Dr. Topinard describes the skulls in the Paris Collection very fully in his monograph referred to. He states their general configuration is sufficiently characteristic to enable a practical eye to distinguish them from those of other races. When viewed from above, the vault of the cranium presents the appearance of a regular oval, narrow in front, widening rapidly till it attains its greatest breadth at the level of the parietal eminences, and then decreasing suddenly. The narrowest part of the frontal region is about 25 mm. above the root of the nose, and 8 mm. above the ophryon. At this place there is a transverse depression more or less marked, from which the frontal bone rises and curves backwards without presenting any noteworthy prominence or crest: but 2 or 3 cm. in front of the bregma, a convexity of oval form begins to appear; this narrows, and after passing the bregma, resolves itself into an antero-posterior crest, depressed in the middle line for the sagittal suture; it then seems to become double, and terminates about midway between the anterior and posterior fontanelles. On each side of this crest, about 1 cm. in front of the coronal suture, two grooves running from before backwards appear, which become deeper as they extend backwards; these terminate gradually about the middle of the parietal bones. Lastly, quite outside are situated the parietal bosses very much developed and even conical. This characteristic carinate appearance is constant in varying degrees in all the Tasmanian skulls in Paris. The posterior part of the parietal region is smooth, and recedes gradually at first, but rapidly afterwards, towards an elliptical convexity, the long axis of which is transversely placed, formed by the supra-occipital region. The inion is feebly marked, corresponding to an average of No. 1 of Broca. The sides of the cranium present an important character. They

are rounded in the region of the spheno-temporal suture, their upper limits being defined by a rather feebly developed temporal crest.

The characters of the cranium may be summed up as follows: Globular in form, sub-dolichocephalic, without notable transverse depression as to the rise of the forehead, broadening rapidly from before backwards, with rounded sides and large conical parietal bosses. The frontal crest is absent, but a characteristic disposition of the vault termed *keeled* is present. The posterior parietal region is receding.

Compared with Parisian skulls the supra-occipital portion of the Tasmanian cranium is 17 mm. shorter, and the difference between the antero-posterior maximum and iniac diameters shows that the cerebellum is not so much covered by the cerebral lobes as in the Parisians. The basio-iniac radius on the other hand is 19 mm. longer in the Tasmanians, showing that their cerebellum is notably larger. The anterior central lobes have nearly the same relative development in both Tasmanians and Parisians, the anterior part of the posterior central lobes is somewhat less developed in the former than in the latter. The cerebellum is larger in the Tasmanians by a quantity approximatively equal to the diminution of the other parts.

The facial portion of the skull is as characteristic as the cranium. The first thing which strikes one is the wild and sinister appearance which invests the whole physiognomy, and which may be attributed to the depth of the orbits and the form of the notch of the nose. These peculiarities are due firstly to an excessive development of all the facial portion of the frontal bone, and secondly to a backward recession *en bloc* of the superior ends of the nasal bones and ascending processes of the superior maxilla, the curve of the frontal bone being prolonged downwards to meet the nasal bones at their inferior and anterior extemity.

The superciliary ridges on approaching the median line swell, curve inwards below, and, by their union, produce a strongly marked glabella which divides the supra-nasal region into two parts, namely a superior, occupied by an important depression which extends to the base of the frontal, where it marks the point of demarcation between the cranium and the face; the other part is inferior and forms part of the notch of the root of the nose; this notch, which, relative to its small height, is deeper than Topinard has observed in any other skulls in the Paris Collection, is formed above by the inferior plane of the glabella directed backwards at an angle of 30° to 40° with the horizontal, and below by the backs of the nasal bones sharply curved forwards and upwards. Its real depth varies from 6 to 10 mm. The external orbital processes of the frontal bone play the same *rôle* with respect to the orbits as the glabella does to the root of the nose, that is to say, by being strongly developed in all but one instance, they augment the depth of the orbit and give an exceptional prominence to the superior orbital borders, causing them to project from 2 to 6 mm. beyond the inferior borders. The openings of the orbits are small and thin, and their transverse axes are only slightly inclined downwards and backwards, so that the two eyes are visible in the same line; their form is that of a parallelogram transversely elongated and generally of regular outline. The orbital index

is 77·8. The orbital depth from the posterior margin of the optic foramen to the anterior part of the superior orbital border is 55 mm.

A second marked character of the face is the heaping up of the bones in the median line producing shortening of the vertical diameter and an appearance as if the facial skeleton had been forced outwards by pressure directed from below, the effect of which is first visible at at the union of the root of the nose and frontal bone, as a semi-luxation backwards of the nasal bones and of ascending apophyses of the maxillæ. The facial length of the Tasmanian is considerably shorter than that of the French, while both are of about the same breadth. Each section of the median portion of the face, except the supra-nasal, contributes to this shortening in the Tasmanians. The inferior bi-maxillary and the bi-malar diameters are greater, while the bi-zygomatic diameter is smaller than in the French skull. The malar bones are of small dimensions, their two surfaces are placed edgeways and form either a slightly obtuse angle or a right angle; the inferior border is exactly horizontal and the zygomatic apophyses are directed horizontally backwards.

The measurements of the mandible are diminished in every case; thus the symphyses is vertically short, the bigonial width is diminished, as well as the height of the posterior branch. The prognathism of the face is moderate, and in all cases considerably less than in the Australians. The borders of the palatine vault diverge behind, that is to say, the palate is parabolic, but there is a tendency to inflexion of its posterior ends in some cases. The teeth are in a good state, and in one skull are well set; but in another the incisors have been split or broken, without doubt during life; the crowns of the molars are ground down.

The most notable characters of the face may be summarized as follows:—short, relatively broad, and unusually developed in the supra- and inter-orbital parts, giving to the orbits, the notch of the nose and the inter-superciliary space, special characters; the superior maxillary shortened vertically, broadened transversely, and as it were thrust under the cranium, the lower jaw small in every proportion; the malars small, moderately wide apart, placed edgeways, the anterior surface looking well forwards, and their external surface well outwards; prognathism moderate. Dr. Topinard considers the Tasmanian skull is constructed on a uniform type, recognizable at first sight, and that it is the skull of the Melanesian surmounted with the parietal bones of the equatorial Polynesian. The face, moreover, is not homogeneous. Dr. Topinard's opinion regarding them is that while they present certain characters which would lead us to consider them as the remains of an autochthonous race originally pure, and very distinct from their neighbours, there are others which seem to favour their multiple origin.

The average measurements of the skulls are given at the end of this chapter.

Quatrefages and Hamy distinguish as "Tasmanians of the south" the former inhabitants of the basin of the Derwent and Huon rivers. From this district three of the male and two of the female skulls in the Paris Collection were obtained. Their antero-posterior diameters are relatively a little shorter than those of the north and north-west of the island, their cephalic index being 77·1; while those of the north are 76·34,

and of the north-west 76·16. Upon this ground these authors place them in a separate group. Taking the skull which has been reproduced in Figs. 1 and 2, they proceed to call attention to the carinate form of the cranial vault, which they state appears to be constant in the adult Tasmanian.

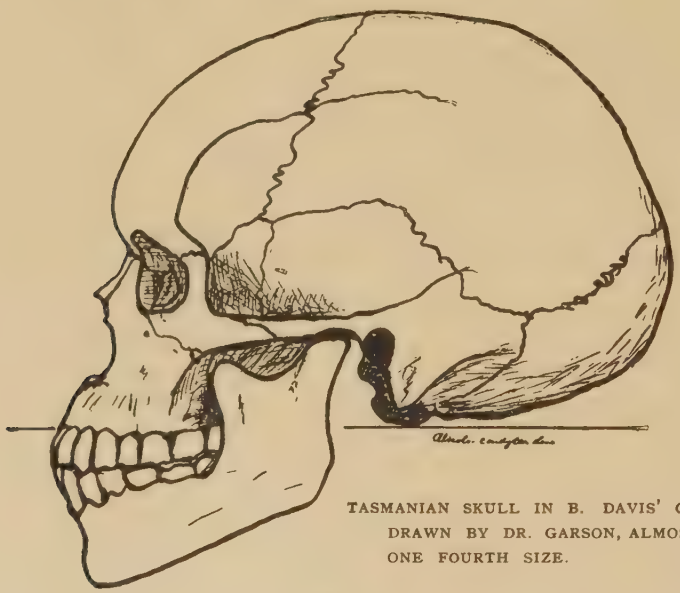
The frontal bone is more elongated (measuring over the curve 138 mm.), also more oblique and depressed (the bregma being only 131 mm. above the anterior border of the occipital foramen), likewise a little narrower at the base (the minimum frontal diameter being 97 mm.), than that of the Papuans of Rawak, which in some respects it resembles, whilst the maximum diameter of both is the same (118 mm.). The superciliary arches are large, and their size is exaggerated by the sunken appearance presented by the upper part of the face situated immediately below them. The frontal bosses are well marked, while the median portion is expanded as a convex surface of oval form, which extends beyond the bregma and is fused with a kind of parietal crest, the sides being separated from the eyebrows by a slight depression and from the median boss by a flat portion which is continuous with that which bounds the sagittal convexity of the parietals. The temporal line is feebly marked, and the portion of the frontal which forms part of the temporal fossa is moderately flat.

The curves and planes of the frontal bone just described are continued on to the parietal bones as far as the level of their tubera, which are strongly marked, almost conical in shape, and situated equidistant from the coronal and lambdoidal sutures in the course of the temporal line. The antero-posterior median convex surface is prolonged as far as the middle of the sagittal suture, which is situated in a slightly undulating groove, and is separated from the tubera by two depressions very nearly symmetrical and fairly well marked. It is the presence of these three crests and two intermediate concavities which gives the carinate appearance resembling the keel and sides of a ship to the cranium. Beyond the bosses the antero-posterior curve changes suddenly: the median elevation completely disappears, as well as the lateral depressions, and there remains only a convex plane slightly flattened in the centre which ceases at the lambda. From the tubera the parietals descend without bulging, but converge slightly below, especially in front towards the squamosals, which are greatly reduced in size. The great wings of the sphenoid are short, and do not articulate with the parietals.

The central part of the occipital bone is short and narrow, and markedly convex from above downwards; the occipital protuberance is feebly marked. The cerebellar part is relatively large, the two prominences corresponding to the cerebellar lobes are well marked, and the muscular attachments are strongly developed, as are also those of the base.

The sutures are simple and generally somewhat more occluded in front than behind. The bones are dense and polished; the skull is heavy, although its walls are of moderate thickness. The impressions of the convolutions on the interior surface are relatively clear and deep, particularly at the base, a condition which Grateolet has shown to occur characteristically in lower races.

The face is characteristic not on account of size, which is not exceptional, but owing to its shortness, and its particularly brutal appearance. The malar bones are depressed at their superior angles. The nose is of moderate length, but very broad, and is deeply pressed in at the root. The nasal bones proper are concave in profile, somewhat flattened, very convex, and pinched together (especially above the ascending branches of the maxillæ which support them), and are alternately concave and convex from above downwards, and from without inwards. The inferior border of the nasal opening is rounded and elevated in the middle line. The nasal spine is double. The orbital openings are horizontal and of elongated square form. The canine fossæ are deep, and the anterior alveoli are visible on the surface of the dentary arch as large rounded swellings.



TASMANIAN SKULL IN B. DAVIS' COLLECTION, DRAWN BY DR. GARSON, ALMOST EXACTLY ONE FOURTH SIZE.

FIG. 4.

The prognathism is moderate, and affects the whole face, but is not very marked in the sub-nasal region. The disposition of parts resembles that found in the Mintiras, a true Negrito race. The prominence of the lower part of the forehead is considerable, so that the facial angle, measured by taking the supra-orbital point as the upper end of the facial line, attains 75°, although the upper jaw taken by itself shows a projection corresponding to a very much smaller angle. The alveolar angle is 66°, and the dentary angle is 59°.

The palate is deep and elongated, and the difference between its breadth in front and behind is much less than usual. The teeth are very large, the molars and premolars are marked by having very distinct and sharp tubercles, the canines are prominent and thick (11 mm.); the incisors, especially the central ones, attain quite an exceptional development, being spade-like, 11 mm. broad by 13 mm. in length to the neck, and project forwards.

The mandibular arc is ellipsoidal, the thickness of the horizontal branch is considerable, the external surface is somewhat rough, the mental fossettes are deep and well marked; the chin is of irregular form, arched, and of considerable height, the mental angle 73°, notwithstanding the alveolar projection. The projection is more accentuated on the internal surface where the superior genial tubercles are very large, and the mylo-hyoid ridge is strongly marked. The ascending rami are feeble, and present a marked contrast to the stronger horizontal branches. The surfaces for the insertion of the temporal muscles are feebly marked; the same has been already noted in respect of the surfaces of origin on the cranium, indicating that these muscles were feebly developed, as the other muscles of mastication also appear to have been. The ascending branch is high, but narrow and very slender; the coronoid process is short and sharp, the condyle is very slender, twisted on the inside and below, and is supported by a very short neck. The sigmoid notch is little hollowed out. The posterior angle is rounded, and does not present the least trace of a prominence, and the mandibular angle is very obtuse.

This description, Quatrefages and Hamy state, is applicable in general to all the other Tasmanian skulls, though in some specimens the muscular ridges are more fully developed, while in others they are feebler. In one case the frontal bone articulates directly with the temporals.

The female skulls they state do not differ from those of the males except in those characters which differentiate generally the skulls of the two sexes. The form of the cranium, while differing little in its proportions from the general type, is very appreciably softened down, but within relatively narrow limits.

The specimen taken as the basis of the description of the Tasmanian skull by Quatrefages and Hamy, shown in Figs. 1 and 2 of the present work, was brought home to Paris as an entire head preserved in spirits, and after being photographed was dissected and prepared as a dry specimen by Prof. Gervais some years ago. On opening the cranium, it was found that the encephalon was greatly altered, and indeed was reduced to an amorphous mass, so that its morphological characters could not be studied, but a cast was made of the cranial cavity and corrected very carefully with the brain itself while still covered with the dura mater, so that it might be as exact a representation of the external form of that organ as possible. The cast is illustrated in Fig. 3. It measures 163 mm. antero-posteriorly, and its maximum width is 132 mm., while the transverse diameter of its anterior part is 93 mm. When compared with the encephalon of a Bushwoman studied by Cuvier and de Blanville immediately after death, it is seen to possess characters of an entirely different type. The length of the Bushwoman's encephalon measures 160 mm., its maximum breadth 125 mm., and the breadth of the anterior part 100 mm. The brain of the Tasmanian is more arched, and consequently more elevated, than in the Bushwoman, agreeing in this respect with the form of the brain of Europeans. The middle meningeal vessels are less marked than in the Bushwoman, notwithstanding her sex. The antero-posterior part of the middle lobe is more voluminous, and appears to be proportionately more convoluted than in the Bushwoman;

indeed, the corresponding portion of the cerebral dura mater indicates a condition of parts more approaching what obtains in the white races.

The characters of the skulls preserved in the Museums of this country agree very closely with the specimens in Paris which have been so well described by Quatrefages, Hamy, and Topinard. In some specimens the markings distinctive of the Tasmanian skull as set forth by those authors are less pronounced than in others, but the range of variation is very small. The general measurements also agree very closely, and the woodcuts, Fig. 5, 6, and 7, from Topinard's work, give a very good average representation of the male skulls in the College of Surgeons Museum.

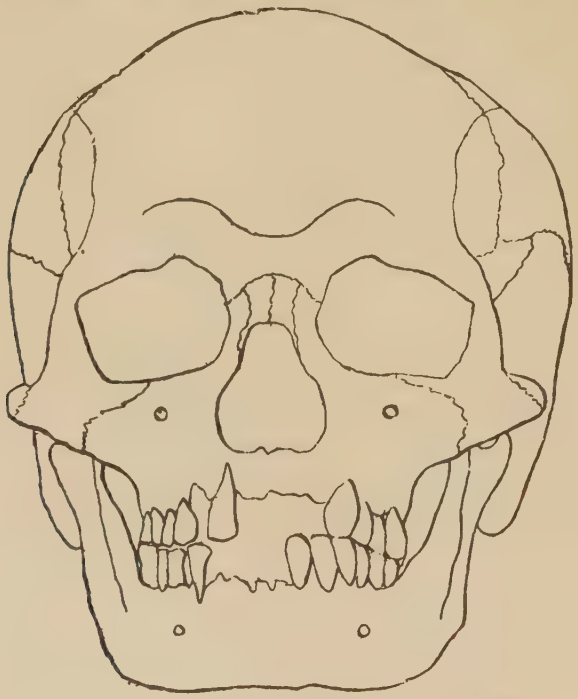
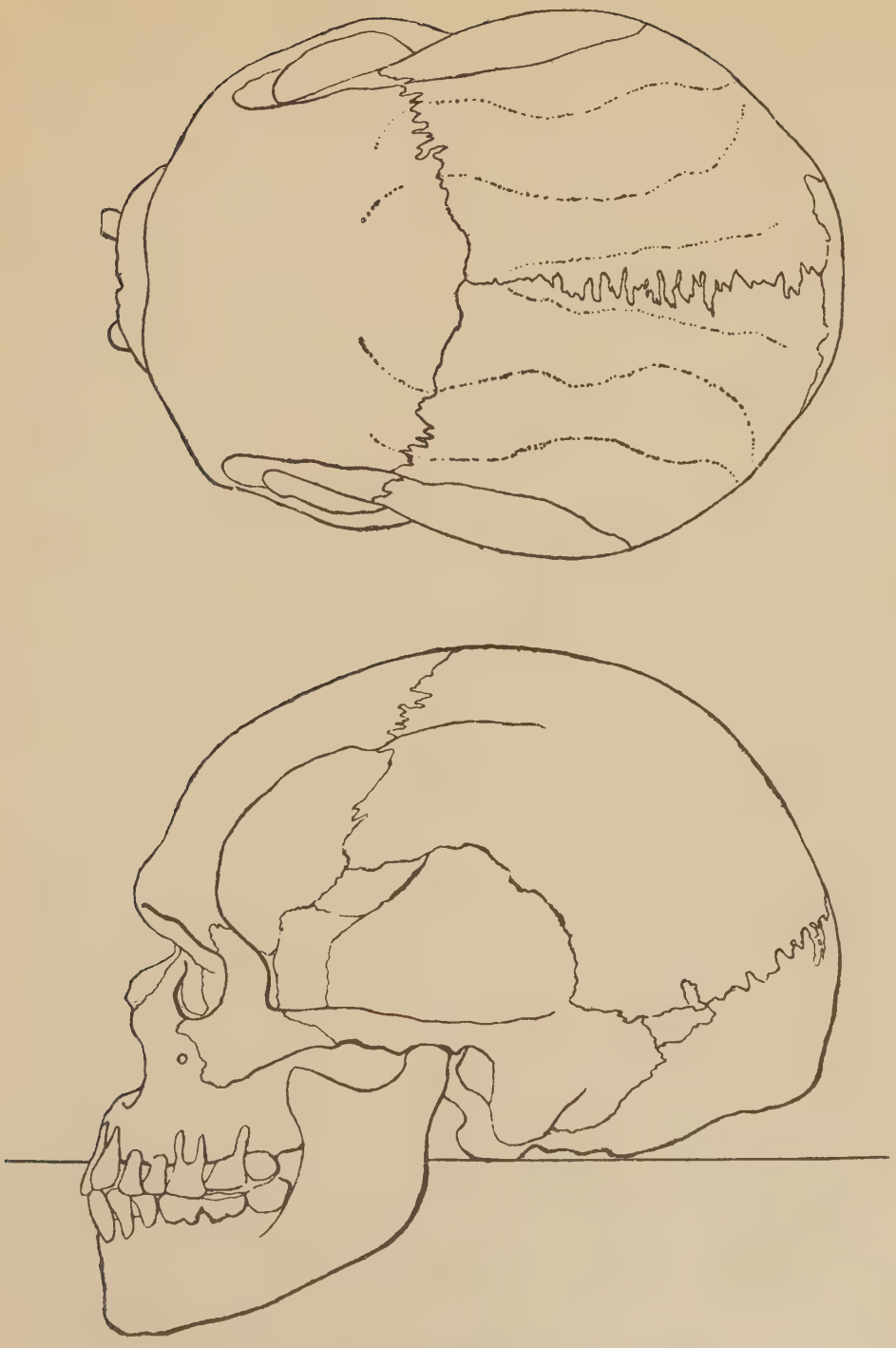


FIG. 5.—SKULL OF TASMANIAN AFTER TOPINARD.

There are one or two instances in which the degree of prognathism is considerably in excess of any of the Paris specimens, especially in the skull belonging to the skeleton of the male in the Barnard Davis collection. This skull having some of its characters much exaggerated, it has been thought desirable to give an illustration of it in Fig. 4, as the only other published drawing of it in the Thesaurus Craniorum is somewhat too small to convey to the mind an adequate idea of its characters. The original drawing, of which the illustration in Fig. 4 is a reduction by photography to one-fourth the natural size, was made directly from the specimen itself by means of Broca's stereograph, and is geometrically accurate representation of the skull, except that the zygomatic arches are thicker than they should be. The prognathism of this skull exceeds that of any of the Australians, and the teeth are of larger size than in any skull in the Museum. The incisors are also very wide, and markedly of the shovel-shaped pattern mentioned by Quatrefages and Hamy. The



FIGS. 6 AND 7.—SKULL OF TASMANIAN AFTER TOPINARD.

small size of the coronoid processes of the mandible is noteworthy, all of it being seen some distance below the zygomatic process of the malar bone. The illustration also shows the mastoid processes to be of small size. The form of the glabellar region is more rounded than usual in this specimen, but all the characteristic features of the Tasmanian are well marked.

As regards the general characters of the cranial portion of the skull, the angular form, the prominent median ridge, and the flattened upper parietal region already described, are generally well marked. The parietal eminences are developed to a greater or less degree in all the specimens. Seen from behind the brain-case appears five sided. The glabella is prominent, and overhangs the nasals in every case, even in the females. The mastoid inion and the muscular ridges are rarely much developed. The skull of the skeleton in the Natural History Museum, and that of an old woman in the College of Surgeons Collection have the median frontal suture unobliterated, that is to say, they are metopic. In no case does the squamosal bone meet the frontal at the pterion, though they almost meet in several specimens. The size of the skulls appears to be about the same as those in Paris, judging from the measurements of circumference, height and the cranial capacity. Sir William Flower has noted those in the College of Surgeons Collection to be smaller, while those in the Barnard Davis Collection are larger than the Paris specimens; but when the measurements of the two former series are united, their average measurements agree with those of the Paris skulls. In about 20 per cent. the height of the cranium is greater than the maximum breadth, but the average breadth-index is greater than the altitudinal index.

The face is very short from above downwards between the nasion and alveolar point, and the depression of the upper part, upon which Dr. Topinard lays so much stress, is well marked. The orbits of the males are low, elongated, of quadrilateral shape, and their upper margins project greatly beyond their lower, as Topinard has noted in the Paris specimens. Between the orbits of the males and females there is a marked difference, contrary to what has been noted in the Paris specimens. In the females the orbits are more rounded and open, owing to the upper margins being less strongly developed; consequently the orbital index is higher. The nasal portion of the face agrees very closely with that of the specimens in Paris already described. In some cases the nose is not so broad as in others, and a few specimens are mesorhine; but the mean nasal index is 56—57, which places them in the platyrhine group. Sir William Flower has noted an interesting point regarding the teeth in which the Tasmanians seem to differ from all other kindred races, namely, "the tardy development and irregular position of the posterior molars. These teeth are generally of large size, but there appears to be too little room for them in the jaw, so that only in two out of eleven adult skulls in which their condition can be observed are all of them normally placed; in all the others one or more of the wisdom teeth are either retained beneath the alveoli or are in oblique

or irregular positions." * In estimating the size of the teeth that author measures the length in a straight line of the crowns of the five teeth of the *upper* molar series *in situ* between the anterior surface of the first premolar and the posterior surface of the third molar, which he designates as the *dental length*. † As this absolute length is hardly sufficient for the purpose of comparing races, since the size of the individual and of the cranium generally should be taken into account, he takes as a standard length to indicate the general size of the cranium the distance between the basion and the nasion—the basio-nasial length —as the most convenient with which to compare the dental length and so form a dental index. In the Tasmanians the dental length averages in the males 47·5 and to the females of 48·7. These indices show them to have proportionately the largest teeth of any race known, the nearest approach to them being the dental index of the Andamanese and Australians: in the former the dental index of the males is 44·4, and of the females 46·5; and in the two sexes of the latter 44·8 and 46·1 respectively.

A point of interest and perhaps of importance, from a sociological aspect, is the absence of the two upper central incisors of the male skeleton and of the four upper incisors of the female skeleton in the College of Surgeons Collection. The teeth have been lost during life, and the alveolar border where they formerly were situated is so atrophied, that there is no trace of the sockets remaining. This points to the fact that the teeth have been lost a considerable time before death. On comparing the male skull with the skulls of Australians, in which the upper central incisors are absent, owing to their having been knocked out of the head as part of the Initiation Ceremonies through which the youths are put on reaching manhood, the appearance presented is exactly similar. It would seem from the condition of this skull that such ceremonies may have also existed among the Tasmanians, though it is difficult to account for the loss of the teeth of the women in this way.

Regarding the skulls in the Tasmanian Museum, Harper and Clarke state that the keel-shaped vault already mentioned is noticeable in all cases and is specially well marked in some. "The parietal eminences are well defined and prominent in every case, and the root of the skull is markedly obovate in shape. Six of the skulls have the obelion depressed. The parietal foramina are very minute in most cases, but are present in all the skulls. Viewed sideways the rounded form of the skulls in the region of the squamosals is striking in all the crania, and in the majority the temporal fossæ are deep and extensive. The temporal ridge is well marked, especially so in the male crania." As regards the character of the face, "All the skulls show the depressions at the root of the nose, and the projection of the glabella and supra-orbital ridges noticed by Dr. Topinard and others." "The malar bones as a rule are small if anything, and their front thrown well forward. The anterior nares are broad at their base and narrow very gradually; in some of the skulls they appear almost rectangular. The nasal spine is almost

* Flower, On the Native Races of the Pacific Ocean, Royal Institution Lectures, 1878.

† Flower, Journ. Anthrop. Inst., Nov. 1884, p. 183.

obliterated in most of the skulls, in the remainder it is distinctly double. The nasal bones, when present are high and very concave at the ends, and then sink somewhat abruptly and at the root have that pinched appearance noted by Topinard. The superior maxilla adds to the contracted appearance of the face; the ascending process dips backwards, and further, just below the inferior border of the orbit and near its junction with the malar bone, quite a well is formed in the majority of the skulls." From the measurements of these skulls it would appear that the superior border of the orbits do not in all cases, though usually, project over the inferior border. "In all the skulls the orbits are rectangular in shape; in the males this is particularly noticeable, in fact in three or four they are almost perfectly oblong. In all the male skulls the palate is parabolic in shape, but the females' palates show the U formation." The coronal suture is simple, and the complexity of the sutures increases as we go backwards. Wormean bones are frequently found in the lambdoidal suture and at the pterion epipteric bones are present in several specimens. In none of the skulls is the frontal suture open, and the obliteration or closure of the sutures increases from before backwards. The mandible is small and the condylar height exceeds that of the coronoid in every case except one. The teeth are unfortunately incomplete in all the specimens, having been lost after death in most cases.

The cranial capacity is small, averaging 1281 cc. in three males, and 1089 cc. in five females, according to the way in which this measurement was made on these skulls. These figures are not, however, strictly comparable with those of the specimens in Paris or London Museums, which were ascertained by other methods than those used by the authors.

The cephalic index of the six male skulls averages 74·0, and varies from 73·1 to 75·6; in five females it averages 77·0, and varies from 75·4 to 78·5.

The height to length index averages 70·0 in the males, and 72·5 in the females. The orbital index in the males averages 79·4, and in the females 84·8. The nasal index averages 54·0 in the males, and 55·2 in the females, which is higher somewhat than in the specimens in London and Paris. The relative proportions of the Basio-alveolar length to that from the basion to nasion averages 107·5 in the males, and 102·7 in the females. The facial index of Broca, that is the relative proportion of the ophryo-alveolar length to that of the bizygomatic diameter averages 72·6 in the males, and 69·7 in the females.

In some respects the series of Tasmanian crania at Hobart shows slight differences from those we have in Europe, but in the main they closely agree in possessing the same characteristic features.

The Vertebral Column.—The length of the vertebral column from the upper surface of the atlas vertebra to the under surface of the last lumbar vertebra (neglecting the dorsal lumbar and sacral curves) averages in the three male skeletons 511 mm.; the length of the female spine is 459 mm. Topinard gives the length of the trunk from the spinous process of the seventh cervical vertebra to the apex of the sacrum as averaging 474 mm. in three skeletons, and shows that in respect to the length of the spine the Tasmanian differs from the European in being both

absolutely and proportionately shorter to the total stature, and it agrees with the measurements of the spine in the Australians and Negritos.

Prof. Cunningham of Dublin has studied with great minuteness the curve of the lumbar vertebræ of different races. If the sum of the vertical heights of the posterior surfaces of the bodies of the five lumbar vertebræ equal the total of the individual measurements of the anterior surfaces of these vertebræ, it is evident the lumbar portion of the spine would be straight Cunningham has shown that in the Europeans the index formed by the sum of the posterior measurements is less than those formed by the anterior measurements, and he expresses the difference by means of the Lumbo-Vertebral index. Taking the anterior measurements as the standard, he finds that in Europeans the Lumbo-Vertebral index is 95·8, which indicates that the convexity of the curve is directed forwards. In the Tasmanians the Lumbo-Vertebral index averages 108·5 in the males, and 104·7 in the females, and in the Australians 110·1 in the males, and 103·1 in the females; and in the Andamanese 106·3 in the males, and 102·4 in the females, This shows that in these latter races the vertebræ are thicker behind than in front, and that if they were placed together without the intervening discs, the lumbar region would have a curve in an opposite direction to what obtains in the European. In this character they resemble the Apes, in which the Lumbo-Vertebral index is always over 100. But it may be asked, has the moulding of the vertebral bodies any relation to the degree of lumbar curvature, and is a low lumbo-vertebral index associated with a high degree of curvature and *vice versa*? Cunningham has shown that there is a general correspondence, and that the bodies of the vertebræ in the lumbar region are found in a more or less marked manner in accordance with the degree of the lumbar curve, though the difference in height between the anterior and posterior surfaces of the lumbar vertebræ is so slight that it has little or no influence in determining the curve. The differences in height between the anterior and posterior surfaces of the lumbar vertebræ he considers must be looked upon as the *consequence* but not the *cause* of the curve. "The cause is a hereditary one, and it has originated from influences operating upon the bodies of the vertebræ, as the lumbar curve has become in successive generations more and more firmly established."* In the savage state he explains this ape-like condition of the lumbar vertebræ is retained in connection with the habits of life of the people, where flexibility of the spine is more necessary than stability. In the European, on the other hand, the manner of life for generations past has developed stability, as it is evident that the deeper the bodies of the vertebræ become in front, the more permanent, stable and fixed the curve will become, and the more restricted will be the power of bending forwards at this region. In the Tasmanians, Australians, and other low races whatevre lumbar curve there may be, is entirely produced by the inter-vertebral discs, and in no way by the vertebræ.

The Thorax.—The average antero-posterior diameter of the thorax of the males is 185 mm., and the transverse diameter 297 mm., giving a

* Cunningham, Memoirs Roy. Irish Acad. No. ii. 1886.

thoracic index of 160·5, the antero-posterior diameter being taken as 100.

The last rib is well developed, measuring on the average along the curve 8 cm.

The Pelvis.—The only Tasmanian pelvis which has been described is the specimen in the Museum of the Jardin des Plantes in Paris. Dr. Barnard Davis has given a few of the measurements of the pelvis in this country. With the exception of those (if such exist), in the Tasmanian Museum at Hobart the only specimens that remain of this portion of the skeleton is that of a male, just mentioned, in Paris, and the three male pelves and one female pelvis belonging to the skeletons in this country. But before describing this small series, I may state Dr. Verneau's conclusions regarding the specimen in Paris, which I had an opportunity of measuring a few years ago. He says the height of the pelvis is somewhat small in proportion to its breadth, the iliac crests are farther apart behind than in Melanesian pelves, the anterior curve of the crests is very considerable. The ilii are less developed than in Europeans, and are very little hollowed out or twisted outwards. The transverse diameter of the brim is greatly diminished. Owing to the broken state of the sacrum the dimensions of the pelvic outlet could not be ascertained. The symphyses pubes are short, measuring only 33 mm. The pubic arch forms an angle of 65°. The lower part of the pelvis is a little smaller than in Europeans. The sciatic spines are situated very low, and the distance which separates them from one another is greater than in Europeans. The obturator foramena and the cotyloid cavities are small, the height and breadth of the latter are equal. The sacrum is narrower throughout, and at its base is 16 mm. narrower than in Europeans.

The following are the principal measurements of the pelves taken as I have recommended in my monograph on Pelvemetry * (see page 209):

For purposes of comparison I have placed side by side with the column of the average measurements of the Tasmanian male pelves the corresponding averages of seventeen New Caledonian and forty European male pelves, neither of which I have previously published; the European pelves are chiefly English and French. The sacrum is largest both in length and breadth in Europeans; its shape is also different, as shown by the sacral index, which is considerably higher in the Europeans, indicating that the sacrum is proportionately broader in the the latter than in the Tasmanians or New Caledonians. In respect to the measurements of the sacrum and several other pelvic measurements, it is curious how closely each of the four Tasmanian specimens agree in many instances. I was not aware of this fact till I came to write out in tabular form the measurements made at various times and at different institutions in which the specimens are preserved. I was still less prepared to find the averages of the Tasmanian and New Caledonian male pelvis correspond so exactly as they do. Sir. W. Turner† gives the mean sacral index of thirteen Australian males as 98·5; in the Negro it is 106, and Sir William Flower's measurements show that eight male Andamanese

* Journ. of Anat. and Physiol. vol. xvi. p. 106.

† "Challenger" Reports, pt. xlvii. p. 47.

had a sacral index of 94. The Tasmanians in respect to their sacrum agree with the New Caledonians, and occupy a middle position between the Andamanese on the one hand and the Europeans on the other, and are not far removed from the Australians. From the measurements between the antero-superior iliac spines, the maximum crest width and the maximum length of the innominate bone, it will be seen that the pelvis in the Tasmanians and New Caledonians is as a whole smaller than in the European. The breadth-height and height-breadth index averages 124·9 and 80·, according as we follow Topinard's or Verneau and Turner's method of estimating it. In this respect the proportions are very nearly the same in the European, New Caledonian, and Tasmanian. The Brim measurements are perhaps those to which most interest attaches. The antero-posterior diameter of the brim is,

	R. C. Surgeons specimen 1096. Male.	B. Davis specimen 1406 Male.	Skeleton in Nat. Hist. Mus. Male.	Paris Specimen. Male.	Average of the 4 Male Tasmanian Pelves.	Average of 17 Male New Caledonians.	Average of 40 Male European Pelves.
Sacral length	104	104	104	—	104	106	110
,, breadth	103	103	111	102	104·7	107	119
,, *Index*	99	99	106·7	—	100·7	101	108·2
Width between antero-superior iliac spines	213	213	215	207	212	215	241
Maximum crest-width	247	247	255	256	251	254	277
Maximum length of Innominate bone	209	195	198	201	200·7	205	222
Height-breadth Index	84·6	78·9	77·6	77	80	80·7	80·1
Breadth-height Index	118·1	126·6	123·7	127·3	124·9	128	125
Breadth of ilium (maximum transv.)	155	144	150	151	150	151	165
Width between the centre of the one postero-superior spine to the other.	70	73	69	78	72·7	70	75
Width from posterior edge of the acetabulum to the symphyses	113	104	106	107	107·5	114	125
Distance from top of pubis to ischium (vertical)	94	89	96	96	93·7	95	103
Antero-posterior diameter of Brim	101	104	107	94	101·5	106	101
Transverse diameter of Brim	114	105	109	108	109	112	129
Brim Index	88·6	99	98·2	88	93·1	94·6	78·3
Antero-posterior diameter of outlet, sacro-pubic diameter	115	107	107	—	109·3	115	107
Transverse diameter of outlet	85	86	91	95	88·9	89	102
Sub-pubic angle	55°	60°	64°	67°	61°	60°	64°

according to my measurements, almost identical on the average in the European and Tasmanian males, but a notable difference occurs in the measurement of transverse breadth, the Tasmanian being considerably narrower than the European; consequently there is a considerable difference in the Brim-index of the two races, that of the former being 93·1, while in Europeans it is only 78·3. In seeking for the affinities of the Tasmanian in this respect, we find the Brim-index of the Australians is 98 according to Turner, that of the Andamanese 98·8 by Flower. The Tasmanians therefore in this respect hold an intermediate position between the Europeans on the one hand and the Australians and Andamanese on the other, and agree very nearly with the New Caledonians, in whom the Brim-index is 94·6. This is unfortunately the

only Melanesian group of which there are sufficient pelves to give anything like valuable data. The sub-pubic angle is more obtuse in the Europeans than in Tasmanians and New Caledonians, in whom it averages 61° and 60° respectively.

From the measurements of the Tasmanian pelvis we conclude that in its essential form it occupies an intermediate position between the European pelvis on the one hand, and the Australian and Andamanese (the latter being taken as a type of the Negrito race) on the other, and agrees very closely in all its important measurements with the New Caledonians.

Limb Bones.—The only Tasmanian limb bones I have been able to measure are those of the skeletons. It may be stated regarding them generally that they are well developed and as robust as those of Europeans. In this respect they differ very materially from the slender bones of the Australian natives. As an example of this I may say that I have confirmed Dr. Barnard Davis's observation that while the circumference of the most slender part in the centre of the shaft of the femur averages in the three Tasmanian skeletons 84 mm., in the Australian male it is only 75 mm., which is exactly what the minimum circumference of the female Tasmanians measures, while in two Australian females it averages 70 mm. The other bones show a similar proportion.

The Scapula.—The form of the scapula in the Tasmanians differs most unexpectedly from that of the other black races, the average scapular index (which expresses the relation of the breadth of the bone to the length) and the infra-spinous index (which shows the relation between the breadth and infra-spinous portion of the bone) being much lower than in Europeans, while in the black races it is always higher than in Europeans. The scapular index of the Tasmanian skeletons in the Royal College of Surgeons averages 60·3, and the infra-spinous index 81·4. In the skeleton in the Natural History Museum these indices are still lower, reducing the average scapular index down to 59·0. In Europeans they average 65 and 89 respectively, in Australians 88·9 and 92·5, and in Andamanese 69·8 and 92·7. In the Apes these indices are considerably higher than in man, while in Bats, in which the scapula functions as a basis for the attachment of the muscles of flight, the indices are lower than in man. The peculiar character of the scapula in the Tasmanians then is its vertical shortness in proportion to its breadth.

The Clavicle.—The length of the clavicle in the three males averages 145 mm., and in the female 130 mm. In two of the males the left clavicle is the longer, and in the female both are of equal length.

The Humerus.—The average length of the male humerus is 319 mm., and of the female 174·5 mm. The right humerus is slightly longer than the left in all cases except the female, in which the left is 1 mm. longer than the right. There is no instance of an olecranon foramen being present in any humerus.

The Radius.—This bone averages in the three males 255 mm., and in the female 214·5 mm. The left radius is on an average 2 mm. shorter than the right, in one instance the bones are equal, but in the female the right is 5 mm. shorter than the left.

The Ulna.—The average length of the ulna in the males is 277 mm., the right being the longer bone in two instances, and in the third the bones are of equal length.

The Hand.—Measured from the tip of the middle finger to the top of the os magnum measures in one male 171 mm., and in the other 180 mm.; in the female the bones are wanting to enable it to be measured.

The Femur.—The left femur is in each of the males the longer, its average length being 460·5 mm., while the right is 457 mm., the average of both femurs being 459 mm. In the female the right and left bones are equal, measuring 397 mm.

The Tibia.—Unlike the femur the right tibia is in each case the longer, the average length of the right tibia being 387 mm. and 384mm. of the left; thus the diminished length of the right femur is counterbalanced by the increased length of the right tibia and *vice versa* in the case of the left femur. The average length of the right and left tibiæ is 386 mm. In the female the average length of the right and left tibiæ is 314 mm., the right measuring 318 mm.

The Foot.—The length of the male foot averages about 220 mm.

Proportions of the entire Extremities.—By adding the length of the humerus to that of the radius and the length of the femur to that of the tibia, we are able to compare the lengths of the limbs (less their terminal segments, the hand and foot) with the stature and with one another. We found that the average stature of the three male skeletons averaged 1627 mm.; taking this as 100, we found that the length of the upper extremity (as represented by the added lengths of the humerus and radius) is as 35·4 to 100, and that of the lower limb (as indicated by the lengths of the femur and tibia together) is 51·9; in the female these relations are 34·3 for the upper limb, and 50·0 for the lower. Topinard gives the relations in the New Caledonians of the upper and lower limbs to the stature as 35·5 and 51·7 respectively in the males, and as 34·6 and 52·6 in the females. In Europeans Topinard states the relations as 35·0 and 49·4 respectively in males, and as 34·1 and 49·5 respectively in females. From these results we see that while the upper extremity in the Tasmanians bears almost the same relations to the stature as it does in Europeans, the lower extremity is somewhat longer proportionately in the former than in the latter.

The Intrinsic Proportions of the Limbs.—Relative to the average stature which is taken as 100, the proportions of the limb bones are as follows: in the males, the humerus 19·6, the radius 15·7, the femur, 28·2, the tibia 23·7; and in the female, the humerus 19·2, the radius 15·0, the femur 27·9, the tibia 22·1. In 8 male New Caledonians the proportions are: humerus 20·2, radius, 15·3, femur 27·9, tibia 23·8. In European males Topinard gives these relations as humerus 20·7, radius 14·3, femur 27·1, tibia 23·3; and in females, humerus 19·8, radius 14·3, femur 27·4, tibia 21·8. These results seem to show that, with the exception of the humerus, the limb bones are somewhat longer in proportion to the stature in the Tasmanians of both sexes than they are in Europeans. The very limited number of specimens from which the averages are derived in the case of the Tasmanians reduces considerably the value of these figures.

Inter-membral Index.—The relation which the upper limb bears to the lower in the Tasmanians is as 68·0 to 100; in Europeans the relation is 69·3, in the Andamanese 68·3.

The Antibracheal Index.—The relation which the radius bears to the humerus, in the Tasmanians, is 79·9 in the males, and 78·1 in the females; while in Europeans it is 73·0 in males and 72·4 in females; in the African Negro 79·0, and in the Negress 78·3; in Andamanese 81·7 and 80·6 in males and females respectively; in Australian males 76·6; in New Caledonian males 76·0, and in females 75·8. The forearm of the Tasmanian therefore agrees with the black races in being much longer in proportion to what it is in Europeans, and consequently more simian in character. It will be noticed that this index in the Tasmanians corresponds more closely with that of the Andamanese and Negros than the Australians and New Caledonians.

The Tibio-femoral Index.—This shows the proportion which the distal segment of the lower limb bears to the proximal in the same way as the antibracheal index does those of the segments of the upper limb. It averages 84·1 in the male Tasmanians, and 79·1 in the female. In Europeans this index averages 81·1 in males and 80·8 in females; in New Caledonian males 83·1 and in females 82·3; in African Negro 82·9, in Negress 84·4, in Andamanese 84·4, in males and females respectively in Australians 84. The tibio-femoral index of the Tasmanian, Andamanese, and Australian males is practically the same. The index being higher than in Europeans shows that the distal segment of the limb is longer than the proximal.

The Humero-femoral Index.—In the Tasmanian males it averages 69·5, and in the female 69·0; in Europeans 72·5 in males, in Andamanese males 70·3, and in females 69·2; in Australian males 71·4. The humerus of the Tasmanians therefore is relatively shorter in proportion to the length of femur than in Europeans.

Conclusions.

Having now discussed the various points connected with the osteology of the Tasmanians as far as materials will permit, there remains to be considered the relations of the Tasmanians to other races. Throughout the previous pages references have been made to the Australians, Andamanese, New Caledonians and other races resembling the Tasmanians in one or more respects, in order to ascertain generally the relationship between their various morphological characters, so as to be able to form some conclusions regarding the stock from which the Tasmanians are descended. The want of material from various islands in the Australasian and Pacific Archipelagos which still exists is a serious drawback to being able to study the Tasmanians to most advantage.

The race to which the Tasmanians might naturally be thought most allied from their geographical position is the Australian, but many points in the morphological characters of the two races are so totally unlike as to render this relationship problematical. Topinard and others have tried to show that there is a woolly-haired race in Australia as well as the type familiar to us with straight or wavy hair. Most

authorities agree in regarding the Australians as a homogeneous race peculiar only to Australia, not showing affinities to any of the populations of the neighbouring islands. In some respects the Tasmanians resemble very closely the Negrito race, not only in the character of their hair, but in some of their osteological characters. Their relationship to the Polynesians, though suggested, has not received much support. The Melanesian race has by many persons been claimed as that to which the Tasmanians are most nearly allied, and many of their morphological characters support this hypothesis. Unfortunately, the material at our disposal for an exhaustive study of the Melanesians from the various groups of islands is very limited, and indeed insufficient for an adequate determination of the question, the best represented being the New Caledonians; they are, however, probably tinged, to some extent, with Polynesian blood. From the osteological characters and those of the hair, skin, etc., it appears as if the Tasmanians were most allied to the Negrito and Melanesian types. In any case the Tasmanians have remained for a long period isolated from other races, as evidenced by the uniformity of their osteological characters. It may seem somewhat difficult to relate the Tasmanians to the two races just named so far separated under the present existing geographical distribution of land and water. The Negritos appear to have been much more widely spread than at present, and give every evidence of being a very primitive type; so that, as Flower has suggested, they may be the primitive stock from which the Melanesians on the one hand and the African Negroes on the other have been derived. Such an hypothesis of the relationship of the Negrito to the Melanesian would explain perhaps the similarity of morphological characters found to exist between these races and the Tasmanians. Should this be the case, the Tasmanians would, like the Andamanese, be the remnants of a primitive stock from which the other Melanesians have sprung.

In order to give a full list of the different measurements of the skull the series of measurements made by Topinard of the Paris specimen has been subjoined.

TASMANIANS IN PARIS.

		6 Males.	2 Females.
THE HEAD AS A WHOLE.			
1 Vertical maximum projection		190·	171·
2 Diam. trans. Max. or Bizygomatic		130·4	123·5
Index of the 1st to the 2nd		145·7	137·6
SKULL			
Circumference Antero-Posterior	Cerebral part of frontal	116·6	110·5
	Parietal	126·5	121·
	Supra-occipital	57·	53·
	Sub-occipital	54·	51·
	Length of foram. mag.	34·	32·
	Basio-supraorbital radius	109·4	105·
	Total circumference	497·8	472·5
Transverse Circumference	Supra auriculo-bregmal curve	303·3	284·
	Circ. or diam. trans. supra-auric.	122·	120·5
	Total circumference	425·3	404·5
Horizontal Circumference	Anterior curve, pre-auricular	242·5	237·
	Posterior curve, post-auricular	281·1	269·
	Total	523·6	506·

	6 Males	2 Females
Antero-post. diam. max.	184·5	175·5
Diam. bi-parietal max.	142·8	131·5
Cephalic index, horizontal	77·4	74·9
Vertical diam. (basio-bregmal)	131·2	120·5
Index cephalic vertical	71·1	68·7
Diam. trans. frontal, min. { taken on the	94·5	92·2
,, ,, ,, supr. { crest. temp. }	107·	106·
,, ,, ,, maximum (proper)	111·2	107·
,, ,, occip. (bi-asteric)	109·8	103·5
,, antero post-iniac	180·3	174·
Approx. relation of the exter. volume	11035·	9670·
Capacity	1376·	1103·
Basilo-ophryal radius	109·4	105·
Basilo-mental	115·1	99·
Max. facial angle	69°	72°
Max. facial length from ophryon to chin	126·6	120·
Max. facial breadth, (bizygomatic)	130·4	123·5
Index of max. L. and B.	97·3	96·8
Dist. of supr. orb. point to line of min. front. diam.	9·9	4·
,, ,, ,, to root of nose	16·6	18·5
,, ,, ,, to sup. alvelor point	80·3	80·
,, ,, ,, to sub-nasal point	66·8	63·
Diam trans. ext. bi-orbital median (bi-malar sup.)	107·3	103·
,, bimalar (des pommettes)	110·8	98·
,, ,, inferior	91·4	95·
Orbital height	29·9	30·
,, breadth	39·	37·
Orbital index	76·6	81·
Depth of Orbits	56·	53·5
Overhang of sup. orb. border beyond infr.	5·	2·
Interorbital width	23·6	21·
Depth of nasal notch	7·	7·
Length of nasal bones (median)	14·6	13·5
Nasion to sub-nasal point	48·8	43·5
Nasal breadth	27.5	26·5
Minimum height of sub. maxillæ	14·6	14·
Minimum sup. maxillary breadth	66 6	62·
Length of palate vault	56·	52·
Height of symphyses of mandible	30·	25·
Height of posterior branch	54·	39·
Bigonial width	93·3	92·
Horiz. dist. from p. supra orb. to p. sub-nasal	10·4	7·
,, ,, p. sub-nasal to p. alveol sup.	4·2	5·
,, ,, p. alv. sup. to incisor summit	5·	—
,, ,, p. incis. summit to p. alv. infer.	1·5	—
,, ,, p. alv. inf. to sub-mental p.	2·5	6·5
Prognathism alv. dent. sup.	9·2	—
,, ,, inf.	4·	—
Angle facial max. (Camper)	75°7	80°3
,, ,, median	69°5	72°1
,, ,, min.	63°7	—
Difference of max. and mim.	12°	—

DIFFERENT MEASUREMENTS.

Horizontal axis of Broca	195·9	184·
Height of occ. for. (ant bord. above the axis)	10·8	8·
Breadth of occ. foramen	28·1	26·
Index of occ. for. $L=100$	85·5	81·2
Basilo-iniac radius	87·6	84·
Basilo-lambdoidal radius	113·4	104·
Basilo-nasial radius	96·6	103·
Basilo-subnasial radius	96·8	93·
Basilo-alveolar sup. radius	100·4	59·

			TASMANIAN CRANIA.												NOT CLASSED.		
			1 M.	2 M.	3 M.	4 M.	5 M.	6 M.	7 F.	8 F.	9 F.	10 F.	11 F.?	12 F.	1 (*a*) M.	2 (*a*) M.	3 (*a*) F.
	SEX																
	AGE																
	CAPACITY		Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt
			1242	1450	1155	..	..	..	1115	1050	1135	1075	1070	..	1450	..	1440
CIRCUMFERENCES OF BRAIN CASE.	LONGITUDINAL	Ophryo-occipital	179	191	177	190	179	178	169	171	175	172	167	..	187	179	183
		Glabello-occipital	184	193	182	192	180	180	170	172	175	175	170	..	190	185	184
		Nasio-occipital	179	186	176	183	177	175	166	168	171	169	165	..	186	179	181
		Glabello-iniac	167	178	177	172	165	173	165	162	166	160	157	..	174	169	166
	BASI-BREGMATIC HEIGHT		126	129	129	..	133	..	133	117	125	125	123	..	140	..	133
	TRANSVERSE	Maximum	135P	142P	133	141P	136P	135P	132P	135	132	133P	132P	130P	140S	141P	137P
		Asterionic	116	113	101	110	107	106	115	109	114	109	107	..	107	109	101
		Stephanic	100	108	101	111	92	103	101	97	112	97	100	91	112	108	107
		Minimum Frontal	93	100	90	96	89	90	87	85	97	88	83	89	97	86	91
		Supra-auricular	122	126	122	124	119	125	116	117	119	123	118	..	120	123	114
		Temporal	134	138	130	138	134	129	130	130	126	132	125	..	140	..	135
	HORIZONTAL	Total	512	533	500	539	503	505	482	488	499	487	474	..	526	508	512
		Post-auricular	286	294	261	279	269	267	249	266	255	245	237	..	277	286	280
		Pre-auricular	226	239	239	260	235	238	233	222	244	242	237	..	249	222	232
	MEDIAN	Total	497	522	495	..	496	..	488	465	483	474	466	..	523	..	510
		Frontal	123	133	127	143	120	125	119	120	126	127	120	127	130	129	134
		Parietal	121	135	118	145	133	121	132	120	122	119	121	120	130	130	127
		Occipital	122	119	116	110	110	112	115	103	110	109	101	..	121	..	118
		Lambdo-iniac	83	79	71	64	70	72	64	59	63	65	69	..	81	88	78
		Inio-opisthic	39	40	45	46	40	40	51	44	47	44	32	..	40	..	40
		Length of Foramen Magnum	35	35	34	..	33	..	32	33	34	35	34	..	36	..	32
		Basion to Nasion	96	100	100	..	100	..	90	89	91	86	90	..	106	..	99
	TRANSVERSE	Total	423	442	426	446	431	..	408	402	413	421	413	..	448	445	432
		Supra-auricular	280	297	289	309	287	287	278	269	280	278	280	..	311	307	302
		Infra-auricular	143	145	137	137	144	..	130	133	133	143	133	..	137	138	130
	LENGTH OF FORAMEN MAGNUM		35	35	34	..	33	..	32	33	34	35	34	..	36	..	32
	WIDTH " "		30	29	27	..	33	..	27	29	26	31	30	..	31	..	30
	BASI-ALVEOLAR LENGTH		104	110	103	..	92	..	94	90	..	..	..	..	99	..	96

HARPER AND CLARKE'S SKULL MEASUREMENTS.

		TASMANIAN CRANIA.												NOT CLASSED.		
		1 M. Ad'lt	2 M. Ad'lt	3 M. Ad'lt	4 M. Ad'lt	5 M. Ad'lt	6 M. Ad'lt	7 F. Ad'lt	8 F. Ad'lt	9 F. Ad'lt	10 F. Ad'lt	11 F ? Ad'lt	12 F. Ad'lt	1 (a) M. Ad'lt	2 (a) M. Ad'lt	3 (a) F. Ad'lt
Sex																
Age																
Face Measurements. Transverse ..	Biorbital, External	106	109	106	110	100	101	100	97	107	..	..	..	109	102	100
	Biorbital, Internal	98	102	98	100	93	95	93	91	100	..	..	..	100	93	91
	Bijugal	115	116	114	114	..	114	105	107	110	..	..	..	120	115	109
	Bizygomatic	129	136	133	..	..	..	122	..	124	..	..	..	132	135	124
Vertical ..	Ophryo-alveolar	99	99	91	80	83	91	85	81	..	..	..	92	99	96	84
	Nasio-alveolar	68	74	64	54	..	68	61	59	..	..	..	67	75	70	60
	Spino Alveolar	18	18	14	..	..	19	16	13	..	..	..	18	19	18	13
Nasal Region	Nasio-spinal length	50	56	50	45	53	51	45	46	..	..	..	49	56	52	47
	Width anterior nares	28	30	25	28	26	27	26	27	..	..	..	24	24	23	25
	Length nasal bones	..	..	..	..	..	..	20	..	..	..	..	22	29	..	..
	Width nasal bones	..	..	..	..	..	..	17	..	..	..	..	21	15	..	..
Orbits ..	Width	39	40	39	39	37	37	37	36	40	..	..	37	38	37	36
	Height	34	31	27	26	34	31	31	32	32	..	..	32	31	30	33
	Orbital interval	22	23	22	23	22	24	22	20	22	..	..	23	26	21	21
Palate ..	Length	56	59	55	..	..	50	57	..	..	..	..	54	50	54	51
	Width	67	..	64	..	..	61	59	..	..	..	..	59	63	60	..
Auriculo-orbital distance, Right		71	72	74	74½	66	68	63	68	69	..	..	74	76	76	73
Auriculo-orbital distance, Left		67	72	74	74	..	69	62	67	67	..	..	..	76	75	75
Mastoid Height		31	38	37	34	34	33	35	33	37	33	..	31	35	36	29
Zygomatic Projection		P	P	P	P	..		P	P	C	..	..	P	P	P	P
Indices ..	Cephalic	73·4	73·6	73·1	74·4	75·6	75·0	77·6	78·5	75·4	76·0	77·6	..	73·7	76·2	74·5
	Vertical	68·5	66·8	70·9	..	73·9	..	78·2	68·0	71·4	71·4	72·4		73·7	..	72·3
	Frontal	68·9	70·4	67·7	68·1	65·4	66·7	65·9	63·0	73·5	66·2	62·9	68·5	69·3	61·0	66·4
	Stephanic	93·0	92·6	89·1	86·5	97 8	89·3	86·1	87·6	86·6	90·7	83·0	97·9	86·0	79·6	85·0
	Foramen Magnum	85·7	82·9	79·4	..	100	..	84·4	87·9	76·5	88·6	88·2	..	86·1		93·7
	Orbital	87·2	77·5	69·2	66·7	91·9	83·8	83·8	88·9	80·0	..	..	86·6	81·6	81·1	91·7
	Nasal	56·0	53·6	50·0	62·2	49·1	52·9	57·8	58·7	..	..	..	49·0	42·8	44·2	53·2
	Gnathic	108·3	110·0	103·0	..	108·7	..	104·4	101·1	..	..	..	..	93·4	..	97·0
	Palato-maxillary	119·6	..	116·4	..	..	122·0	103·5	..	..	..	..	109·1	126·0	111·1	..
	Facial	76·7	72·8	68·4	..	..	..	69·7	..	..	..		..	75·0	71·1	67·7

Harper and Clarke's Skull Measurements.

		TASMANIAN CRANIA.												NOT CLASSED.		
		1	2	3	4	5	6	7	8	9	10	11	12	1 (*a*)	2 (*a*)	3 (*a*)
Sex		M.	M.	M.	M.	M.	M.	F.	F.	F.	F.	F ?	F.	M.	M.	F.
Age		Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt	Ad'lt
Measurements of Lower Jaw. Height — Symphysial		27	..	..	..	..	..	31	..	23	25	..	..	..	..	..
Height — Molar		27	..	..	..	..	..	26	..	22	24	..	..	..		..
Height — Coronoid		55	..	..	..	..	..	48	..	52	49	..	..	..	..	..
Height — Condylar		57	..	..	..	..	..	46	..	55	51	..	..	..	..	..
Width — Bigonal		91	..	..	..	..	..	90	..	87	87	..	..	..	..	..
Width — Bicondylar		112	..	..	..	..	..	108	..	115	..	..	..	..	..	..
Width — Bimental		45	..	..	..	..	..	47	..	36	48	..	..	..	..	..
Width — Ramus		35	..	..	..	..	..	35	..	33	32	..	..	..	..	..
Gonio-symphysial Length		84	..	..	..	..	..	83	..	84	90	..	..	..	..	..

Projections on Alveolo-condylar plane.

		1	2	3	4	5	6	7	8	9	10	11	12	1 (*a*)	2 (*a*)	3 (*a*)
Vertical	Vertex to alveolar point	138	143	139	..	..	..	141	..	..	..	..	..	153	..	143
	Vertex to inferior border of Mandible	167	..	..	..	..	..	170	..	..	..	..	..	..	..	..
Horizontal	Face	129	128	113	..	..	..	90	..	..	..	..	..	76	..	57
Total = 1000	Anterior cranium	378	417	402	..	..	..	346	..	..	..	..	..	401	..	422
	Posterior cranium	493	455	485	..	..	..	564	..	..	..	..	..	523	..	521
Vertical	Ophryon to alveolar point	93	97	89	..	..	..	81	..	..	..	..	..	99	..	82
	Nasal spine to alveolar point	14	..	13	..	..	..	15	..	..	..	..	..	18	..	11
Horizontal	Ophryon to alveolar point	26	27	22	..	..	..	17	..	..	..	..	..	15	..	11
	Nasal spine to alveolar point	5	..	3	..	..	..	7	..	..	..	..	..	5	..	4

Angles Converted from above Measurements.

	1	2	3	4	5	6	7	8	9	10	11	12	1 (*a*)	2 (*a*)	3 (*a*)
Ophryo-alveolo-condylar angle	74°23′	74°28′	76° 8′	..	..	..	78°13′	..	..	..	..	..	81°23′	..	82°21′
Spino-alveolo-condylar angle	70°21′	..	77°	..	..	..	64°58′	..	..	..	..	..	74°29′	..	70° 1′

Measurements of Six Tasmanian Crania from the Oxford University Museum.—(*Pitt-Rivers' Collection*).

By DR. GABRIEL FARMER, Department of Human Anatomy.

The Seventh skull was not obtainable.

Catalogue No.		Date of receipt.
1017	No. 1.—Tasmanian Skull	January 8th, 1864
1019	No. 2.—Tasmanian Cranium	January 8th, 1864
1020	No. 3.—Tasmanian Cranium Rev. W. W. Spicer, Donor.	
1021	No. 4.—Skull Tasmanian (?) said to have been brought back by Capt. Cook, and to be Polynesian. Appears to be Tasmanian from Dr. Ridd's catalogue. G. R. Ch. Ch.	
1021A	No. 5.—Tasmanian Cranium (Ruxton). Pitt-Rivers' Collection, 1887.	
1021B	No. 6.—Tasmanian Cranium (Ruxton). Pitt-Rivers' Collection, 1887.	

No. 6 Cranium appears to be the only one which can be said to be female (adult); the rest are probably all male (adult) crania.

	No. 1	No 2	No 3	No. 4	No 5	No, 6	
	cc.	cc.	cc.	cc.	cc.	cc,	
Cubic Capacity ..	1160	1120	1100	1200	1120	1025	All Microcephalic
	mm.	mm.	mm.	mm.	mm.	mm.	
Glabellar occipital length	183	170	180	170	171	160	
Ophryo occipital length..	184	170	177	170	169	162	
Basi bregmatic ..	123	132	121	129	127	125	
Vertical Index ..	66·7	77·5	67	75·5	74	78	No. 1 & 3 = Tapeinscephalic.
Minimal frontal diam. ..	90	95	91	95	97	87	
Stephanic ,, ..	97	102	98	103	112	101	No. 4 & 5 = Metriocephalic.
Artinonic ,, ..	103·5	105	98	104	99	99	
Greatest breadth ..	130	128	128	140	134	130	No. 2 & 6 = Akrocephalic.
Cephalic Index ...	70·5	75	71	82	78	81·5	No, 1 & 3 = Dolicocephalic.
Horizontal circumference	504	490	495	507	495	470	
Frontal longitudinal arc..,	130	125	124	130	120	115	No. 2 & 5 = Mesaticephalic.
Parietal ,, ,, ..	125	118	115	128	118	112	
Occipital ,, ,, ..	112	105	115	107	112	105	No. 4 & 6 = Brachycephalic.
Total ...	367	348	364	365	350	332	
Vertical transverse arc ..	290	290	280	300	297	285	
Length of Foramen mag..	40	37	33·5	32	30	32	
Basi-nasal length ..	95	97	92	95	98	94	
Basi-alveolar length .	96	103	91	96	101	94	
Gnathic Index ...	101	106	99	101	103	100	No. 2 = Prognathons the rest mesognathous.
Interzygomatic breadth..	123	128	126	127	126	120	
Inter malar ,, ..	111	114	117	116	113	109	
Ophryo-alveolar length ..	72	76	80	76	81	81	
Naso-alveolar length ..	53	59	56	57	58	60	
Facial Index ...	58 6	59·3	63·5	59·5	63	67·5	
Nasal height ..	43	42	42	45	42	46	
Nasal width ..	27	26	26	26	26	27	
Nasal Index ..	62·8	62	62	58	62	58·5	All Platyrhine.
Orbital width ..	40	40	37	38	41	40	
Orbital height ..	32	30	29	31	30	30	
Orbital Index ...	80	75	78·5	81·5	73	75	All Microseme.
Palato-maxillary length..	55	62	52 ?	57	57	55	
Palato-maxillary breadth.	62	64	63	64	63	61	
Palato-maxillary Index...	112·7	103	121	112	115·5	110·5	

Mandibles of *No. 1* and *No. 4.*

Symphysial height ..	27	26	Genio—Symph. length ..	94	95
Covenoid .	55	58	Intergonial width .	76	85
Condyloid ..	48	42	Breadth of asc. ram, ..	38	38

Table of Measurements of Articulated Tasmanians,

BY

J. Barnard Davis.

(All Measurements in Millemetres).	No, 1761 ♂ aet. c. 30.	Anthrop Inst * ♂ aet. c 30.	R. C. Surgeons, England. ♀ aet. c, 25.	R. C. Surgeons, England. ♀ aet. c. 25.
1. Height of the Skeleton, from the Vertex to the prominence at the base of the Os Calcis	mm. 1640	mm. 1584	mm. 1612	mm. 1408
2. Length of the Vertebral Column, from the upper surface of the Atlas to the lower surface of the last Lumbar Vertebra	523	533	477	459
3. Length of the Os Sacrum, in a right line	107	107	89	95
4. Breadth of the Os Sacrum	99	92	102	99
5. Height of the entire Pelvis, from a line on the level of the top of the Cristæ Ilii to another on a level with the lower surface of the Tuberosities of the Ischia	175	192	185	151
6. Distance between the Cristæ Ilii, inside	234	234	243	237
7. Distance between the Anterior Superior Spines of the Ilia, inside	208	208	233	214
8. Transverse diameter of the superior opening of the Pelvis	107	109	114	120
9. Conjugate diameter of the superior opening of the Pelvis	101	104	104	99
10. Pelvic Index, or ratio of conjugate to transverse diameter, taken as unity	·94	·95	·91	·83
11. Transverse diameter of the outlet of the Pelvis, inside the Tuberosities of the Ischia	76	78	82	105
12. Conjugate diameter of the outlet, from the lower edge of the Symphises Pubis to the tip of the Sacrum	109	117	112	117
13. Breadth of the shoulders from the outside of one Acromion to that of the other	302	302	368	315
14. Length of the Humerus, extreme length	312	302	312	266
15. Length of the Ulna, extreme length	274	265	284	266
16. Length of the Radius, extreme length	251	246	265	234
17. Length of the Hand, from the upper arch of the Os Lunare to the point of the middle finger	167	178	190	208?
18. Length of the whole upper extremity	725	710	755	622
19. Length of the Femur, extreme length	463	434	458	388
20. Length of Tibia, extreme length	383	380	395	309
21. Length of Fibula, extreme length	370	360	338	317
22. Length of Foot, extreme length	215	234	231	177
23. Length of the whole lower extremity	893	875	898	743
24. Proportion of the length of the Arm to that of the Leg = 1·00, of No. 18-23	·81	·81	·84	·81
25. Proportion of the length of the Radius to that of the Humerus = 1·00	·80	·80	·84	·78
26. Proportion of the length of the Tibia to that of the Femur = 1·00	·82	·87	·86	·80
27. Proportion of the length of the Femur to the Stature	28	27·4	28·3	28
28. Angle formed by the arch of the Pubis	62°	68°	70°	92°

* Now in Nat. Hist. Mus., South Kensington.

Dimensions of the Skulls of Aborigines of Tasmania from the Cambridge University Collection.

Measurements made by W. L. H. Duckworth, Esq., Jesus College, Cambridge: October 20th, 1893.

Skull No. Sex Age	1095 Male Adult	1096 Male Adult	B Male? Aged
Cubic Capacity	..	1130	1130 (app).
Maximum length	..	180	180
Ophryo-occipital length	..	174	177
Ophryo-iniac length	..	172	177
Occipito-spinal length	..	184	..
Occipito-alveolar length	..	192	..
Maximum breadth	..	133p	130p
Bi-asterical breadth	..	109	105
Bi-auricular breadth	112	118	118
Bi-stephanic breadth	107	100	96?
Minimum frontal breadth	92	84	88
External biorbital breadth	104	103	105? 24
Minimum interorbital breadth	24	25	..
Jugonasal Breadth	93	94	..
Bi-malar breadth	110	108	..
Bi-zygomatic breadth	..	124	..
Bi-maxiliary breadth	85	87	..
Ophryo-mental length	129?	..	..
Ophryo-alveolar length	82	87	..
Naso-mental length	102	..	..
Naso-alveolar length	58	58	..
Basi-mental length	110	..	..
Basi-alveolar length	103	98	..
Basi-nasal length	91	95	..
Basi-bregmatic length	123	123	..
Basion-obelion length	..	118	..
Basion-lambda length	..	107	..
Basi-iniac length	..	81	..
Basion-opisthion length	..	37	..
Breadth of Foramen Magnum	28	28	..
Orbital Height	29	29	..
Orbital Breadth	38	37	..
Nasal Height	41	37	..
Nasal Breadth	26	24	..
Palato maxiliary length	60	51	..

Skull No.	1095	1096	B
Palato maxiliary breadth	63	63	..
Horizontal circumference	..	499	502
Supra auricular arc	290	282	285
Oblique parietal arc	..	347	340
Frontal arc	125	124	124
Parietal arc	..	121	128
Occipital arc supr.	.	56	55
Occipital arc, infr.	..	50	..
Jugo-nasal arc	103	104	..

Lower Jaw, No.	1095	A	..
Symphysial Height	31	22	..
Coronoid Height	52	51	..
Condylar Height	55	50	..
Gonio-symphysial length	77	70	..
Intergonial breadth	95	80	..
Intercoronoid breadth	85	84	..
Intercondylar breadth external	105	103	..
Intercondylar breadth, internal	67	71	..
Breadth of Ascending Ramus	34	31	..
Angle of Ascending Ramus	108°	114°	..

Indices, No.	1095	1096	B
Cephalic	..	73·9	72·3
Vertical	..	68·4	..
Alveolar	113·2	103·15	..
Orbital	76·3	78·4	..
Nasal	63·4	64·9	..
Palato maxiliary	105	123·5	..
Superior Facial (Broca)	..	70·2	..
Superior Facial (Kollmann)	..	46·8	..
Stephano-zygomatic	..	80·6	..
Naso-malar	110·75	110·6	..

Note.—The mandible with No. 1095 does not appear to really belong to it.

CHAPTER XIV.

The Origin of the Tasmanians.

A GREAT deal has been written about the Origin of the Tasmanians, and we seem gradually to be nearing a definite settlement of the question of the origin of the lost race. As many writers of eminence have interested themselves in this subject, it will not be out of place here to give a recapitulation of their views. In this recapitulation the views of early writers and explorers have not been included, for the reason that they are mostly guesses based on erroneous or quite insufficient knowledge, nor do they in any way help in the inquiry.

Prof. Huxley (J.E.S. ii. pp. 130-131), while pointing out that the type of Australian man is quite distinct from that of the Tasmanian, considered it "physically impossible that the Tasmanian could have come from Australia, and apparently the only way of accounting for the presence of the Tasmanian was to assume his migration from New Caledonia and the neighbouring islands. It would appear that at one time a low Negrito type spread eastwards and reached Tasmania, not by means of direct and uninterrupted land communication between New Caledonia and Tasmania, but rather by means of broken land in the form of a chain of islands now submerged, similar to that which at present extends between New Caledonia and New Guinea." In a later paper, "On the Geographical Distribution of the Chief Modifications of Mankind" (*ibid* p. 404), Prof. Huxley classifies the Tasmanians as one of the group belonging to the Negroid type and to which the name Negrito is given: "In the Andaman Islands, in the Peninsula of Malacca, in the Phillipines, in the islands which stretch from Wallace's line eastward and southward, nearly parallel with the east coast of Australia, to New Caledonia, and, finally, in Tasmania, men with dark skins and woolly hair occur who constitute a special modification of the Negroid type—the Negritos. Only the Andamans have presented skulls approaching or exceeding an index of 80; all the other Negritos, the crania of which have been examined, are dolichocephalic. But the skulls of the eastern and southern Negritos present, as I have mentioned,* a remarkable approximation to the Australioid type, and differ notably from the ordinary African Negroes in the great brow ridges and in the pentagonal *norma occipitalis*. The best known and most typical of these eastern Negritos are the inhabitants of Tasmania and New Caledonia, and those of the

* "No skulls are, in general, so easily recognizable as fair examples of those of the Australians, though those of their nearest neighbours, the inhabitants of the Negrito Islands, are frequently hardly distinguishable from them."

islands of Torres Straits and of New Guinea. In the outlying islands to the eastward, especially in the Feejees, the Negritos have certainly undergone considerable intermixture with the Polynesians; and it seems probable that a similar crossing with Malays may have occurred in New Guinea."

Prof. Fried. Müller (ii. p. 182), without actually stating that the Tasmanians are allied to the Australians, or even showing that any analogy exists between these two, classifies the Tasmanians under the heading of Australian races. He calls the Australians smooth, straight-haired (*straff-shlichthaarig*) races. He ignores altogether that the Tasmanians were a pronounced woolly-haired race.

Dr. Brinton's classification, is tabulated as follows:*

Scheme of Insular and Litoral Peoples.

I. Negritic Stock.—1. Negrito Group: Mincopies, Aetas, Schobaengs, Mantras, Semangs, Sakaies. 2. Papuan Group: Papuas, New Guineans. 3. Melanesian Group: Natives of Fiji Islands, New Caledonia, Loyalty Islands, New Hebrides, &c.

II. Malayic Stock.—1. Malayan Group: Malays, Sumatrese, Javanese, Battaks, Dayaks, Macassars, Tagalas, Hovas (of Madagascar). 2. Polynesian Group: Polynesians, Micronesians, Maories.

III. Australic Stock.—1. Australian Group: Tasmanians, Australians. 2. Dravidian Group: Dravidas, Tamuls, Telugas, Canarese, Malayalas, Todas, Khonds, Mundas, Santals, Kohls, Bhillas.

According to Brinton, therefore, there is no connection between the Nigritos and the Tasmanians. Speaking of the Australians, he continues (p. 240). "Their appearance differs considerably, although it is generally conceded that they speak related idioms, and originally came from one lineage or language. The Tasmanians had quite furry or woolly hair, and according to reliable observers, corresponded closely in habits and appearance to the Papuas," and in a foot note he adds: "This is the positive statement of Geo. W. Earl, who had seen Tasmanians." I think, however, there is some mistake here, for while Earl says† the Tasmanians "are Papuans in their general characteristics; indeed their habits and appearances correspond with those of the Andaman Islanders," he does not say he ever saw a Tasmanian, nor is there any record that he visited any but the northern portion of the Australian continent.

Topinard, publishing in 1871 (Mém. Soc. d'Anth. vol. iii. p. 322), and in summarizing his study of the crania of the Tasmanians, stated that the skulls of Australians and Tasmanians examined by him differed considerably, and he gave it as his opinion that these two peoples were distinct races. He then made comparisons with other peoples, and said (p. 323) the black New Caledonians are not closely allied to the Tasmanians, but are closely allied with the Australians, and on p. 324 that amongst the Australians and New Caledonians the face resembles the Tasmanians, whilst amongst the Polynesians of Tahiti and the Mar-

* Races and Peoples, New York, 1890.

† The Native Races of the Indian Archipelago, Papuans, London, 1853, p. 188.

quesas it is the skull which resembles that of the Tasmanians. He places (p. 325) the Tasmanians between the Australians, New Caledonians, New Hebrideans, Torres Islanders and natives of Papua generally on the one hand, and between the New Zealanders, Tahitians and Northern Polynesians on the other. His general summary is (p. 126), that if there are certain reasons for considering the Tasmanians to be the remains of an autochthonous race, originally pure and very distinct from those who surrounded them, there are equally valid reasons for considering them to be of multiple origin; in the latter case they would be the fixed product of a cross between the black autochthonous race and of one of the invading groups of the great Polynesian family."

Although Topinard did not publish his paper until the end of 1871, it was really written two years previously, and he had before then communicated his views to Bonwick.* In so far as I am able to understand Bonwick, he considers the whole of Eastern Australia to have been originally peopled by the late Tasmanians as an autochthonous race which was exterminated by the Australians, who, however, not having the means to invade New Guinea, New Caledonia or Tasmania, has left us the aboriginal races in these islands (Journ. Ethn. Soc. vol. ii. N S. 1870, p. 121).

Sir Wm. Flower, writing in 1878, and after a general comparison of the Tasmanians with the Australians, says: "The view, then, that I am most inclined to adopt of the Origin of the Tasmanians is that they are derived from the same stock as the Papuans or Melanesians; that they reached V. D. Land, by way of Australia, long anterior to the commencement of the comparatively high civilization of those portions of the race still inhabiting New Guinea and the adjacent islands, and also anterior to the advent in Australia of the existing native race, characterized by their straight hair and the possession of such weapons as the boomerang, throwing-stick, and shield, quite unknown to the Tasmanians. But these speculations on the relations, history, and migrations of the people who inhabit South-Eastern Asia and Australasia, require for their confirmation far more minute examination and comparison of their languages, customs, beliefs, and as I think, most important of all, their physical characters, than has yet been bestowed upon them." (Royal Institution Lectures, 1878.) Seven years later in his presidential address, he says: "The now extinct inhabitants of Tasmania were probably pure but aberrant members of the Melanesian group which have undergone a modification from the original type, not by a mixture with

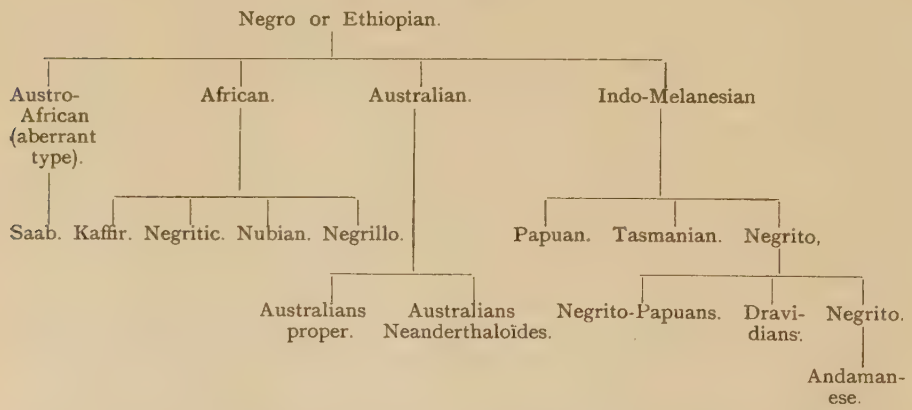
* In a foot note (p. 328) at the end of the table of measurements Topinard speaking of the publication of Bonwick's book "The Daily Life of the Tasmanians," says: "It contains a list of measurements, which I have placed at his disposal, and a note which I did not intend for publication. They were only simple notes, a preliminary enquiry for further verification. Since then I have had to discard from my series one cranium of doubtful origin; I have added two others and I have replaced some of the measurements for others which are more correct.

"In conclusion the opinions expressed in the present *mémoire* are the *only* ones I am prepared to uphold, as resulting strictly from the analysis of my eight certain skulls. It is my intention to compare them shortly with other Tasmanian series, especially those of Barnard Davis, and to draw common conclusions from them."

other races, but in consequence of long isolation, during which special characters have gradually developed. Lying completely out of the track of all civilization and commerce, even of the most primitive kind, they were little liable to be subject to the influence of any other race, and there is in fact nothing among their characters which could be accounted for in this way, as they were intensely, even exaggeratedly Negroid in the form of nose, projection of mouth, and size of teeth, typically so in character of hair, and aberrant chiefly in width of skull in the parietal region. A cross with any Polynesian or Malay races sufficiently strong to produce this would in all probability have left some traces on other parts of their organisation"—J.A.I.

De Quatrefages and Hamy state (p. 238): "From whatever point we may look at it, the Tasmanian race presents such very special characteristics that it is quite impossible to discover any well-defined affinities (*affinités étroites*) with any other existing human race. Placed in certain respects between the groups studied above [the Negritos and the Negrito-Papuans] and those to be studied next [the Papuans], it detaches itself completely from both, and the anthropologist who studies it with attention soon convinces himself that from among the negro races it forms quite a division to itself. It is, however, less remote from the races we just studied [Nigritos and Nigrito-Papuans] than from those we we are about to study [Papuans]."

ABSTRACT OF GENEALOGICAL TABLE AFTER DE QUATREFAGES, TO SHOW THE RELATIONSHIP BETWEEN THE TASMANIANS AND OTHER NEGROID FAMILIES.



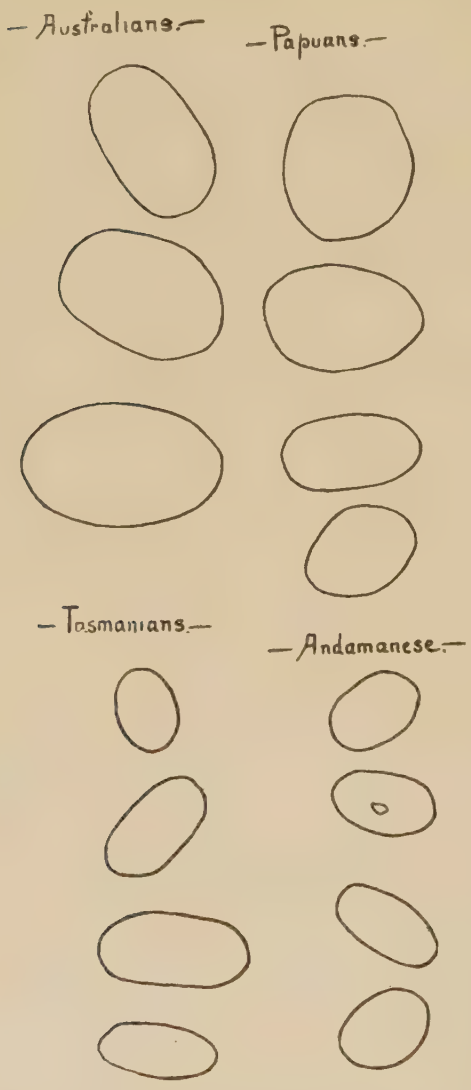
In a later publication De Quatrefages (Introduction a l'Etude des Races Humaines, Paris, 1889, p. 343) again places the Tasmanians between the Negrito-Papuans and the Papuans, but he also enlarges considerably against his previous view by giving a very definite opinion as to the relationship between the Tasmanians and other races. He says (*ibid.* p. 364): "All philologists who have studied the Tasmanian language have described therein grammatical affinities which connect them with those of Australia. Maury unites them both in one family; Jukes recognises still closer relationship between the languages of

Tasmania and of New Caledonia—an opinion agreeing with that of Logan. These results throw some light on the ancient past of this unhappy race. They permit of an insight into the ancient relationships between these various groups, and seem to indicate the route taken by the Tasmanian race in reaching the island where it was to develop and to extinguish itself. Moreover, they justify the conjecture I am about to make regarding the Australians." . . . He then goes on to point out that in Australia there are two distinct types, which he calls Australians proper and Australians néanderthaloïdes—a small group occupying the country about Adelaide, and having among other characteristics hair which closely resembles the woolly hair of the negro; and he points out that the existence of this small group is analogous to similar grouping found among the Dravidians. "This fact [of the existence of Australians with woolly hair] can be accounted for by presuming that true negroes formerly occupied the whole or a part of Australia; that they were invaded by a black race with straight hair; and that it is to a blood mixing that the differences in the hair must be attributed. It is very probable that the Tasmanians furnished this negritic element. Their former existence in Australia has nothing about it which may not be very natural, and their facial characteristics occasionally approximate closely enough to those of the Australians to allow of the probability of this hypothesis. An examination of the skulls of Australians with woolly hair from the southern tribes would probably solve the question. Finally, if my conjecture be well founded, we must admit that the crossing must have taken place at a very remote period, and that the woolly hair could only reappear more or less modified by atavistic phenomena" (pp. 368-369).

Dr. Garson says: "From the osteological characters, and those of the hair skin, etc., it appears as if the Tasmanians were most allied to the Negrito and Melanesian types. In any case the Tasmanians have remained for a long period isolated from other races, as evidenced by the uniformity of their osteological characters. It may seem somewhat difficult to relate the Tasmanians to the two races just named so far separated under the present existing geographical distribution of land and water. The Negritos appear to have been much more widely spread than at present, and give every evidence of being a very primitive type; so that, as Flower has suggested, they may be the primitive stock from which the Melanesians on the one hand and the African Negroes on the other have been derived Such an hypothesis of the relationship of the Negrito to the Melanesian would explain, perhaps, the similarity of physical characters found to exist between these races and the Tasmanians. Should this be the case, the Tasmanians would, like the Andamanese, be the remnants of a primitive stock from which the other Melanesians have sprung."

Regarding the hair: Barnard Davis (J.A.I. ii. p. 100) speaks of the delicate ribbon-like hair of the Tasmanians and Andaman islanders, and on the same page he states: "The Tasmanian hair and that of the Mincopies [Andamans] is the same." The method of wearing the hair by the male Tasmanians resembles that of Papuan and Negro and Negrito tribes. But this is mere custom, and from the following

comparative study of the hair of Tasmanians, Australians, Andamanese, and Papuans, for which I am indebted to Prof. Sydney J. Hickson, F.R.S., it will be seen that in the characteristics of the hair the Tasmanian is more nearly allied to the Andamanese than any other race. Prof. Hickson states:

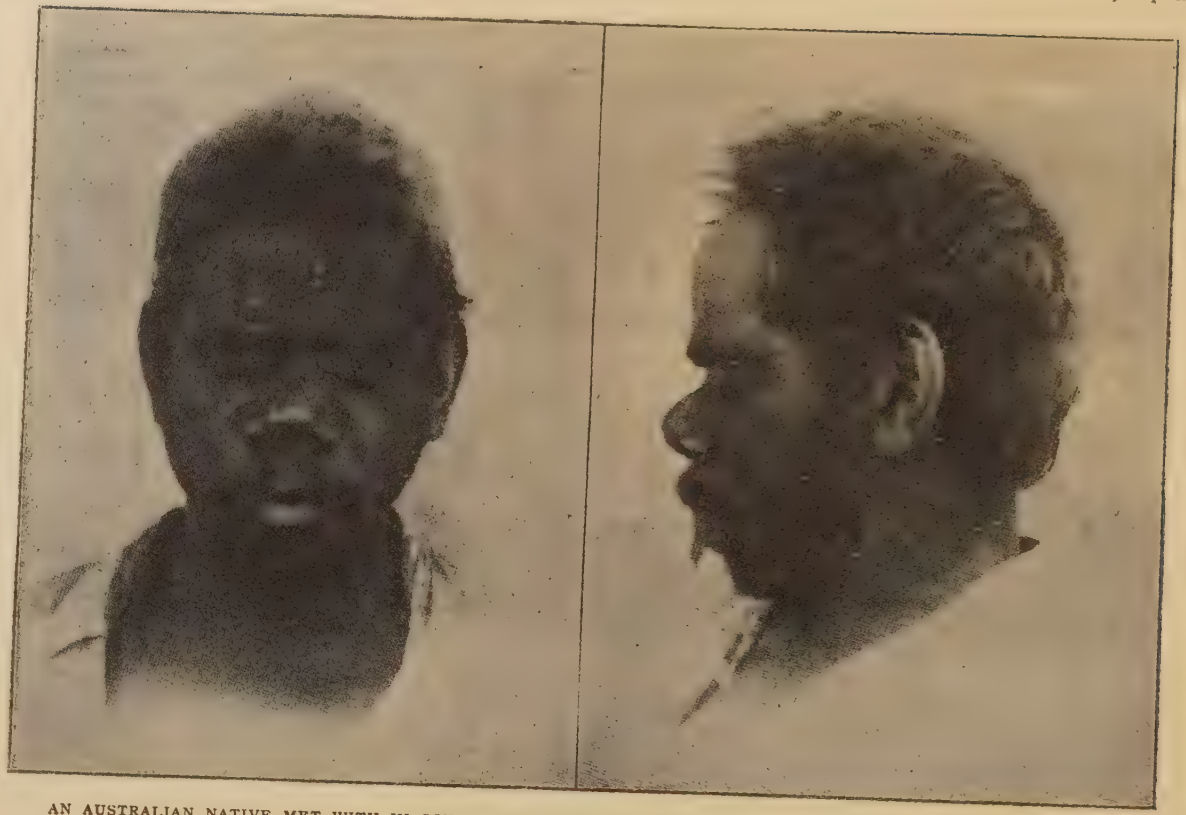


SECTIONS OF HAIR OF AUSTRALIANS, PAPUANS, TASMANIANS, AND ANDAMANESE AS A COMPARATIVE STUDY. Prepared and drawn by Prof. S. J. Hickson, F.R.S. The hair of the Tasmanians examined was taken from the collections of MM. Eydoux and Demoutier, and kindly placed at my disposal by Dr. VERNEAU, of the Museé d'Anthr. Jardin des Plantes, Paris. The others from Prof Moseley's Collection.

"The hair of the Tasmanians is of a light golden-brown colour, curly, and very flat in transverse section. Comparing it with the hair of other races, I find that it is lighter in colour than the hair of the Andamanese, which is of a rich brown colour; of the Papuans of the South Coast (New Guinea) which is of a dark-brown to almost black colour; or of the Australians, which is quite black.

"The curliness of the hair of the Tasmanians is less than that of any of the Papuans or Andamanese, but more than that of the Australians. Thus the average diameter of the curl of the Andamanese is 2 mm. of the Papuan 3 mm., of the Tasmanian 5 mm., but in the curliest hair of the Australians the curls are 10 mm. in diameter and the average must be nearly 15 mm.

"As to flatness. The hairs of the Tasmanian and Andamanese are much flatter than those of the Australian and Papuan. The hair of the Papuan is flatter than that of the Australian, but is remarkably round for a curly-headed race. This applies only to the Papuans of the South Coast (New Guinea). The hair of the Papuans investigated by Pruner Bey seems to have been much flatter. The hair of the Tasmanians is finer than the hair of the Papuans and Australians, but not so fine as the hair of the Andamanese."



AN AUSTRALIAN NATIVE MET WITH IN SOUTH WEST QUEENSLAND, FROM A PHOTOGRAPH TAKEN ON THE SPOT BY J. J. LISTER, ESQ., M.A., OF ST. JOHN'S COLLEGE, CAMBRIDGE.

As to the existence of woolly haired Australians we may refer to Dampier's Voyages (I. p. 464) wherein describing, in 1668, the aborigines of the west coast he says: "Their hair is black, short, and curl'd, like that of the negroes, and not long and lank like the common Indians." Earl (p. 189) tells us: "Frizzled hair is, however, very common among several aboriginal Australian tribes more especially those of the north and north-east coasts, and from the rough appearance of their uncombed locks when cut short, travellers have on several occasions been led to suppose that their hair resembled the wool of negroes, until undeceived by a close inspection. But the peculiar tufted hair of the Papuan has never, so far as the writer's own experience goes, yet been detected among the aborigines of the continent of Australia."

As to Language: Fr. Müller (iv. p. 39) says: "The language of the Andamans shows no affinity either with the Papuan languages or the idioms of the Nicobar islanders, or with the language of any of the island inhabitants of the Indian Ocean. We must acknowledge it as quite a peculiar isolated idiom; . . . in construction it belongs to the agglutinating languages." . . . According to A. J. Ellis (Trans. Philol. Soc. 1882-84, p. 48), "It will be observed the South Andaman language is very rich in vowel sounds, but is totally deficient in the hisses *f*, *th*, *s*, *sh*, and the corresponding buzzes *v*, *dh*, *z*, *zh*." Further on he tells us (p. 51): "The word construction is twofold, that is, they have affixes and prefixes to the root of a grammatical nature. The general principle of word construction is agglutination pure and simple."

On turning to the chapter on Tasmanian language we find that it is agglutinating with suffixes, and apparently also with prefixes, in its word construction, and wanting in those hisses and buzzes similarly wanting among the Andamans As to any particular idiom I have not been able to distinguish it. From this it will be seen that the Tasmanian language is not only distinctly non-Papuan, but that it has Andamanese characters. This is opposed to Latham's view (*v. supra.* p. 182).

A comparison of the profile of a South Queenslander, photographed by Mr. J. J. Lister, of Trinity Coll., Cambridge, as shown on opposite page, will show how very closely such profile approximates to that of the Tasmanians.

It would therefore appear that, from comparisons made between Tasmanians and Negritos, we find close relationship as regards the osteology, the hair, and the language, and we are, perhaps, not far wrong in concluding that this Nigritic Stock once peopled the whole of the Australian continent and Tasmania, until annihilated and partly assimilated by the invaders now known as Australians. The evidence of a neolithic invasion, brought forward by Professor Tylor at the Bristol Meeting of the British Association for the Advancement of Science, appears to give further support to the theory.* Furthermore, it may possibly be that some of the now known Australian ceremonies have been borrowed by the invaders, for we are told by Spencer and Gillen that formerly the Australian women were allowed more cognisance of the

* On the Survival of Palaeolthic Conditions in Tasmania and Australia, with Special Reference to the Modern Use of Unground Stone Implements in West Australia.

mysteries than at present, and as even in savage warfare women are rather captured than killed, the conquering Australians may have adopted some Tasmanian customs. Some of our meagre accounts of Tasmanian customs show a possible likeness to Australian customs, always bearing in mind the possibility that the records may be mixed; such Tasmanian customs are the corrobories, the curious structures, fire legends, ants reviving dead people, the use of a separate fire by each family, and the alleged use of mocassins, the latter possibly the same as the feather tracking shoes of the Australians. Practically, however, although these customs may show a link between the incoming Australians and the ancestors of the Tasmanians on the island continent, we know too little of them to give a definite opinion. Nevertheless, the fact that we find Tasmanoid features (hair, shape of skull, unground stone implements) amongst the Australians, but no Australoid features (lank or curly hair, throwing-stick, hafted ground stone implements, boomerangs, and shields) among the Tasmanians, supports the theory that the Tasmanians were the aboriginal inhabitants of Australia. The sad and untimely destruction of this interesting primitive race is one of the greatest losses Anthropology has suffered, for the race, while living, carried with it all possibilities for for such studies as for years past have been made with ever increasing success amongst the Australians, but which, in the case of the Tasmanians, we have unfortunately neglected.

APPENDIX A.

NORMAN'S VOCABULARY.

"THE following vocabulary, which has never been in print, was forwarded to me by the late J. E. Calder. It was collected by the late Rev. James Norman, at Port Sorrell, Tasmania, at which place he resided for many years as minister. In what tribes the words recorded were in use is not known."—(Curr, Vol. III.)

English.	
Ant (large)	tyănermīnnĕr, wāyĕnēnnĕr
Ascend (v)	tăccārnăr, tāngăruăr
Back (s)	kārmŭrăr, kārndūrrĕnăr
Bark, to	tĕlārntĕr
Bark (s)	mōōmĕrĕ
Baskets (native)	trīnghĕrăr, pŏākălăr, mēērăr, pārnēllăr
Be quiet	cărrānĕr
Beef	părkāllăr
Big	jāckĕrōmĕnăr
Birthplace	moledderner
Bite, to	lĕĕānnĕr
Black beetle	tārrārgăr, noonghenar, wōllībbĕrnĕr
Blood	mȳāgŭrmēēnĕr, wȳātĕrmēēnĕr, pēntĕrwārtĕnĕr
Blow, to	lĕcōōnghĕnăr, loangāre
Bone	trārmēnār, trĭānnār, pĕnārthĕnăr
Bread	tōōrēēliĕr
Break, *see* Kill	
Breasts	nārrărgōōnăr, trārwĕrlārnĕr, tĕbūrcărlōōner
Bring, to	worrar
Bring water	mōkĕnŭr, wōōrŭnăr
Bush	mēēthĕnăr, pūngălānnăr
Calf (of leg)	warkellar
Caress, to	kayerpāngurner, kārnĕrmīnnĕr
Cat (domestic)	wȳarningherwūngherner
Catamaran (raft)	lōōcrāppĕrnĕr
Chief	nĕăndrārnĕr
Child (black)	pōōrnēthĕnăr

Climb, to ... ... tārrărnārrăr, crōānghīnnĕĕ
Clothing ... ... tŭērnăr, tŭērnārnār
Coçkatoo ... ... toonanārnee
Cold ... ... krārwărlăr
Come ... ... tēēănĕr
Conveyance ... ... lēēărmōōrăr
Convalescent ... . . tāggŭrpēēlăr, nūmĕnŏpēētăr
Copulate ... ... trōkĕnŭr
Cramp ... ... wōrgōōdĭăck
Crow ... . lūnyĕr, mōkĕrĕr, tēēānděrōōděnăr triūnyūr
Cry, to ... ... tērrăr
Cuts in skin (ornamental) ... pōtthĕnăr
Cut, to ... ... tătrāānghĭnĕr, ōōngŭrtĕrpōōlĕr

Dead ... ... blăgūrdēdĭŭr, wōrdĭŏck
Deception ... ... pārmĕrĕucō, gārbĕrĕbōbĕrĕ
Descend, to ... ... mabberkennar, congurlunhiner
Dig, to ... ... mārtĭĕlcōōtĕnăr, nōnĕrmēēnăr
Dirty ... ... plēggŭrlĕrmīnnĕr, triāgŭrbūghĕrnĕ
Dive (v) ... ... togurlongurberner
Dog ... ... mōōgrăr
Drink, to ... ... tĕmōkĕnūr
Dull—stupid ... ... tōănnĕr

Ear ... ... tēēmŭrlādděnāně
Earth ... ... triāgurbūgurne, plegurlārner
Eat ... ... tēgŭrnĕr
Exclamations of surprise ... āllăr ! nomebēū !
Exclamation to draw attention nee ! nee !
Evil spirit... ... ... laguerōpperne
Excrement... ... ... tŷănĕr, tēēthănĕr
Expression of Salutation ... pēūlīnghĕnăr, plegāgenar
Eye ... ... plĕgūrlĕthăr, nēbbĕltēēthĕnăr, neurikeenar

Fall down... ... ... nābberāllick, nayendree
Fiddle ... ... lāgapack, lagrermīnner, lāngamark
Fire ... ... partrōller
Fire-tail (a bird) ... ... pootherēnner
Fire a gun, scourge ... līnghĕnĕĕ
Flatulent ... ... tickārnar, teeagurnaunerne
Flea ... ... nēūnar
Fold up ... ... lānguenee
Food ... ... gībbly
Foot ... ... langōōnar
Forehead ... ... mōnur, nōōnghiner
Frightened ... ... terrewārtenar
Frog ... ... rollāner
Fly ... ... nĕbōōlyŭnăr, mārnar, marpooemārtenar

Give away, to ... ... pārrăgŏnēē, tēāghener, rāppēē
Go, to ... ... tagūrner, trarwernar

Go back, to	cānghĕnĕ
Go	tōpĕltĕĕ
Go away	pārrārwār
Goat	mārtillārghellar
Good	narrarcooper
Good-bye	wōllighererpernārner
Grape	tūrrurcūrtar, tūrrocūrthenar
Grass	rorertherwārtener
Grass (long)	trōōnar, nūngurmīnner
Grub, found under the roots of trees	nārnar, nārnărnānnĕ
Gum	mārnar, mōōnar
Gum-tree	wārterōōenar, plandūddenar
Hair	lāgurnerbārner
Hang (execute)	troguiligūrdick, wartherpōōthertick
Hand	rajūrner, narneruienner, pārterermīnner
He, she	nārrar
Head	neūcōūgular, neugolar, pēēcārkerleinārmer
Here	lumbe
Horse	parcōūtenar
House	lēēbrĕrnē, lŏpĕnārnĕ
Hungry (stomach empty) ...	plōnerpūrtick
Hut	peūngurnee, nartick
Iguana [*sic*]	mārtherīddenar, leenar, peelēna, meethēnnar
It	nīggur
Jaw (under)	camūner
Jaw (upper)	naarwīnner
Kangaroo	tērrar, wōōlar, iilăr, pleathenar
Kangaroo rat	keupērrar
Kangaroo sinew	laerpēnner
Kill or break	crăckerpūcker, tamur
Kiss, to	melīkener, pīgurner
Knead, to	trallerperēēner, bēnghernar, narrynar
Knee	nārnerpēnner, plēānerpēnner
Laugh	pilleurmōlar, pickernar, mackererpillārne
Lazy	warterpōōlyar, nemēēner
Leg	plegūrner, lurerener
Lips	wurlermīnner
Look!	trōnecartee!
Look, to	lābberar
Look at me	lābberar mēēner
Magpie	cāllecotoghener, trubrārnar
Man (White)	loderwīnner
Man (Black)	wībar
Me	mēēner

Mimosa (prickly) ... ... pavemīnner, rapprīnner
Moon see Sun ... ...
More ... ... wēēminer
Mouth ... ... mōkerlēēbrer
Move ... ... lingurnīnne
Music ... ... nāyameroocārnee, nebērle, cārnee
Mushroom (not eaten by the Blacks) plēnnar, nēērar, nēēraik, mēērōrar
Musket ... ... partrollarne (see Fire), leūnar, loēēnar
Mussel ... ... poāckerler, parnēllar, warkĕller
Mosquito ... ... mŏkerer
Mutton ... ... martĭllar

Nails ... ... teuminer, mārthererōōmenar
Neck ... ... pleallergōbberner, lōōrener
Nice or palatable ... ... leekener, troānghener
No ... ... nŭmmerwar
No good ... ... nouddick
Nose ... ... mānĕwūrrăr, mōōnăr

One ... ... mārrărwān, bōrār, pārmere
Open ... ... lēēărwāў, lēēăngwūllĕrārў
Opossum ... ... wolimmerner, tarrārnderrar

Peach ... ... wārteroorārnar, beemguoganar
Peppermint-tree ... ... mēētherbenar, mŏīghĕnăr
Pig ... ... cōmecartĭnguner, probrīthener
Pigeon ... ... lārnar, lārrenar
Picture ... ... nēēmertēēkener, lotēēbernēēnerner, lotēēghenar
Plenty ... ... pārmerprar
Posteriors ... ... catōrar, warberertēēner
Pregnancy ... ... tragardĭck, nomercurtĭck, planewōōrask
Presently ... ... parcōniack, pēēmar
Prick, to ... ... trōōnghenne
Pull to (a boat) ... ... pārgonee, wayabberner, lucrōppener
Put or place (v) ... ... plāngener
Put on (v) ... ... toānohinnee, mōkenurmīnner

Rain ... ... tōōrar
Raw (relating to meat) ... plēēndūddĭăck, māncar
Roast, to ... ... meerōrar, mārngurner
Rub, to ... ... newmertewghenar
Run, to ... ... nōōnghenar

Salt-water or sea ... ... mōkenur, trārwerlar
Scorbutic complaint, name of peunermīnner, leallermīnner
Seaweed ... ... penneagūrner, neoonēndenar
See ... ... neūnkenar
Sick ... ... lōnerōner, memunrāck
Sing, to ... ... carnerwelegurner

Sit down	crāckernee
Shake hands	narnermerīner, parlerlerminer
Shake, to	peeng wārtenar
Shut	pōmeway, pēwterway
Skin	neeamurrar, loantagarnar, moomtenar
Sky	toorēēner
Sleep, to	logūrner
Smoke	noonwārtenar, eulărmĭnnĕr
Soldier (a corruption) ...	tōōyar
Song, sung by women in a standing posture	mazgurickercarner
Sprat	pēllogānnor, plōō-crimīnnur
Speak, to	carmee
Spear	arlenar, pēēārner, plēēplar
Spit, to	mārnerminner, petherwartenar
Stare or track	larngerner
Starfish	maenkōō, maarkānner
Stay	ulvugherne
Stone	teewārtear, lārnar, peurăr, noēēnar
Stomach	plōner, plaāngner
Stomachful	plonerbōniack
Strike	lurgurnarmōonar, riagurner
Strong	noomeānner
Suck	marrarwār
Sun and Moon (left undistinguished)	tooweenyer, larthelar, warkellenner, larthertegurner
Swim, to	tringhener
Take off, to	licānghener, licōōrar
Thighs	trūngermartēēnar, kaarwērrar
Tiger (native)	crīmerērrar
Toadstool	pyāgurner
Tobacco	māyerkeperlārlee
Toe	lāgurner
To-day	lārthertēgurner
Tooth	lēēaner
Tongue	trārwerner, kānewurrar
Touch, to	nārnermīnner
Trinket	derēnner, neandrārner
Three	wyāndirwār
There	marnder
Throw, to	pērrerpēnner, lugurperneller
Two	pyānerbarwār
Unfinished	permayniertick
Urine	mōōnghenar
Vomit, to	neugonar, wyāngurner, penāgherermēēner
Waddy (club)	līllar
Walk, to	pōōplānghenack, wārkcrōōner

Wash, to	legurner
Water	mōōkenner
Wattle-tree	mōōnar
Wind	līnghenar, tēēverlūttenar, lāngūrnerrar
Wipe, to	nagūnner, nabruckertārner
Wing of bird	podrūnnar, paranerrar
We	warrander
Woman, anything appertaining to	tēēbrarmōkenur
Wombat	probrīddener
Wood	weenar, wēēnarnārne
Wood ashes	wēēntiēnnar, protroltiēnnar
Whistle, to	peucannor, ploogamĭnner, peunōōnghener
Whiskers	cārmeener
Yes	pāruxār, pārwarlar
You	nēēner

Names of Natives given in the Rev. Mr. Norman's Vocabulary.

Ben Lomond Mob.

Leemogannar, the Chief.

Women's Names.

Tēēmēē	Pōōrĕrtēnnĕr
Māytўēnnĕr	Pēbbĕrpōōter
Māllāngărpārwārlēēnăr	

Men's Names.

Prīgnăpānnăr	Tēēthĕrpōōnĕr
Pārthĕrnĕrpēnnĕnĕr	Tērrĕrpēēnĕrlāngŭrnăr
Tēēthĕrwūbbĕlăr	Lārwarlărpārwărlēēnăr
Tēētūrtĕrăr	Tēwtĕrpūnnăr
Trēēărpānnĕr	Ting′ūrĕrpērrăr
Tīnghĕrĕrpērrăr	Pārlĕrtĕrwŏpīttĕnĕr
Tēēwĕrlĕrpōōnĕr	Cārwĕrtĕrwīnnĕr
Tārthĕrtīldrĕr	Lār′gūnnăr
Rāngŭrmānnĕr	Teethĕrmōbbĕrlăr
Nĕāndĕrĕrpōōnĕr	Pennerōōnĕr
Kēētĕrpōōnĕr	Trallărpēēnăr
Tēēlūttĕrăr	Pláánnĕrōōnĕr
Teūgŭrĕrpānnĕr	Mēēmōōlībbĕrnĕr
Mórēnnăr	May′ēnnăr
Cūppĕrlāngŭnăr	Troon′ĕthĕrpōōnĕr
Peúrūppĕrleenar	Lēēnĕrĕleānghĕnĕr
Py′ăngŭrĕrtĕrrăr	Lārkīgŭnăr
Peūnĕrōōnĕrrōōnĕr	Puūnĕrwēēghŭnăr
Cārnĕrlēētĕnăr	Lōōnĕrmīnnĕr
Nēēmgŭrānnăr	Pōōthĕrĕrtērrăr
Planĕgărrărtōōthĕnăr	Pring′ŭrtōōlĕrăr
Tēēwĕrlĕrpōōnĕr	Tēēthĕrmōōpĕlrăr
Pōōrōōnēēnăr	Eb′bĕlrānnĕr
Pēnnĕrĕrpūrwūrlēnnar	Láărtēnnăr
Nāggŭrpānnĕr	Peb′bĕrānăr
Pēnnĕrōōnĕr	Plīng′thōōtĕnăr
Wārthĕrlōōkĕrtēnnăr	Par′lĕrpēupĕrtērtēnăr
Plēngŭrrĕrtērrăr	Wār′tĕrnāmmĕrtinnĕr

Mówĕrtēnnăr
Trēēgŭrpānnĕr
Nēēnĕrclēēnĕr
Wārtĕrlōōkĕrtēnnăr
Trar'nĕrēēnĕr
Namékĕrānnĕr
Wārtĕrmēēlūttĕrwēēnĕr

Note.—Sexes of the Big River Tribe not distinguished.

Big River Mob.

Montĕrpēēlȳārtĕr, the Chief.

Pērrĕrpărcōōtĕnăr
Tĕrēētĕe.

APPENDIX B.

VOCABULARIES.

D = Dove, Jorgen-Jorgensen & Braim.
C = Cook.
G = Gaimard.
L = La Billardière.
M = McGeary.
P = Péron.
R = Roberts.
S = Scott.
* = Doubtful (owing to errors in transcription).

Able or Strong	relipianna (D)
Afar off	renene (P)
Albatross	tarrina (D)
All round	metaira (M)
Ankle	lure (P) [pena (S)
Arm	regoula (G), wornena (R), alree (D), nanim-
Arm, Fore-	anme (G)
Arms	gouna lia (L), abri (W) (M), guna-lia † (P)
Ashamed (to be)	vadaburena (M)
Back	tabrina (R)
Bad	carty (D), katea (M), poamori (R), pein- driga (D)
Badger	publedina (D), napanrena (M)
Bandicoot	lennira, padina (D), padana (M)
Bark	une bura ? (P)
Bark of a tree	toline (L)
Basket	terri (L), tareena (R), terri (P)
Basket of sea-weed containing their water	regaa (L)*

† lia appears to be a plural termination (P).

Beach	minna (D)
Beads	perelede (P)
Beard	kongine (P), coquina (R), conguiné (L), kide (G)
Beat (to)	lane (G), kindrega (P)
Belly	maguelena (G), lomodina (R), kaviranára (W) (M), miulean, cawereeny (D)
Bird, a small; a native of the woods	laé renne (C)
Bird	muta-muta (P), greigena (R), mouta mouta (L), iola (G), darwalla (S)
Birth	aya (R)
Bite (to)	iane (G)
Black	wadene wine (G)
Black-man	palewaredia (D)
Bleed	keena teewa (D)
Blood	balouina (G), balooyuna (S)
Blow (to)	bure (P)
Blow-flies	mounga (D)
Blush	wadebeweana (D)
Boat	luirapeuy, lallaby (D)
Boat, native	pokak (D)
Bone	pnale (G), toodna (R) teewandrik (D)
Bottle	ługa (P)
Boy	plerenny (D), plireni (M), leuna or luena (R)
Boy (a little)	cuckana hudawinna (D)
Branch	porshi (P)
Bread	taoorela (S) towereela (D)
Break-wind or hut	tama leeberinna (D)
Break wind (to)	tanina (L)*
Breast	wagley (D), voyeni (M), lere (P), pouketa-lagna (G), potelakna (G)
Breast (of a man)	ladiné (L)
Breast (of a woman) ...	heré (L)
Brother	pleragenama (D), pleaganana (M)
Bullocks	benkelow (D)
Burn oneself (to)	laguana (P)
Buttocks	nuné (L)*, wabrede (G)
By-and-bye and soon ...	pairanapry (D)
Call (to)	toni (P), tadkagna (G)
Canoe, *see* Catamaran, *see* Boat	lukrapani (M), nenga (P)
Cape Grim	pellree (B), pilni (M)
Casuarina, fruit of	lubada (P)
Cat	largana (D), neperana (D)
Cat (native)	lila (E) (M)
Catamaran, *see* Boat, *see* Canoe	nungana (R)
? *Cereopris*	ronenan (G)
Charcoal reduced to powder, with which they cover their bodies	loira (L) loira (P)

Cheek	neprane (G) nobrittaka (D)
Cherries	poaranna (R)
Chief	bungana (D), bungana (M)
Chier	tiouak (G)
Child	pugyta (R), louod (G), badany (D), leewoon (D)
Children	looweinna, pickaninny (D)
Chin	onaba (L), coomegana (S), congene (R), kamnina (M), onaba (P), camena (D)
Circular Head	maluta (M), martula (D)
Cloak of kangaroo skins ...	boira (P)
Cloud	bagota (R), limeri (M), *white*, pona (D), *black*, roona (D)
Cockatoo	eribba (D)
Cockatoo (white)	ngarana (R)
Cockatoo (black)	moingnana (R)
Coïtion, *see* Propagation ...	drogue (G)
Cold	malanii (R), mallareede (C)
Come	todawadda (R), tepera (D), ganemerara (D), tarrabilye (D)
Come (to)	tipera (M)
Come ? will you	canglonao (P), quangloa (L)
Corrobory	terragoma (D)
Country (The) all around ...	wallantanalinany (D)
Country	walana-lanala (M)
Covering	legunia (D)
Cow	cateena (D)
Crab	renorari (P)
Crayfish	nubena (R)
Crooked	powena (D)
Crow	kella-katena (M), nanapatta (D), lina (D)
Crown of Shells	canlaride (L)
Cry (to)	targa (D)
Crying	taarana (R)
Crystal	keeka (D), heka (D)
Cut (to)	rogueri, toïdi (L), rogéri, tordí (P)
Dance	galogra (G), ledrae (P)
Day	tridadie (G), tagama (R), megra (M), lanena (D), loyowibba (D), loina (D)
Day (a)	magra (D)
Day (fine)	lutregela (D), lutregala (M)
Day (to)	waldeapowt (D)
Dead	moingaba (R), lowatka *v.* (D), lowakka *p.* (D)
Death (to die)	mata (L), krag baga (G), mata (P)
Den	lewnana (D)
Devil	comtana, nama (W), rediarapar(s) (M), comtena, patanela, rargeropper (D), talba (D), namneberick (D)
Dine (to)	bugure (P)
Distance, at a	renaué
Diver	morana (R)

Doe (forest)	ragana (D)
Dog	moukra (G), booloobenara, kuayetta (S), mooboa (D), comtena (D),
Dog (native)	leputalla (E) (M), loputallow (D), lowdina (D)
Door	temminoop (D)
Down there, a long way off ...	renavé (L)
Drake	malbena (M), lamilbena (D)
Drake (wild)	malbena (D)
Dress or covering	legunia (D)
Drink (to)	lugana (D), laina (L), kible (G), lugana (M), laina (P)
Dry	katribiutana (M), catrebuteany (D)
Eagle	nairana (R)
Ear	tiberatie (G), roogara (S), pitserata (M), cuengi-lia (P), cowanrigga (D), koy'gee (C) pelverata (D), towrick (D)
Ears	cuengi-lia (L), wegge (R), pelverata (D), lewlina (D)
Earth or ground	gunta (D), natta (M)
Earth or sand	emita (D)
Eat (to)	kible (G), teegera (C), newinna (giblee), meenawa (D)
Eat, I will	madé guera (L), madegera (P)
Eat, let us go and	mat guéra (L), matgera (P)
Egg	komeka (G), palinna (D)
Elbow	rowella (D), rowella (W) (M)
Emu	padanawoonta (S), ngananna (R), rekura (D), rakana (M)
Evacuate (to)	legana (D), legard (M), tere (P)
Eucalyptus tree	tara (P), tara (L)
Eucalyptus, branch of the, with its leaves	poroqui (L)
Eucalyptus resinifera, seed of the	monouadra (L), monodadro (P)
Eucalyptus, trunk of	pérébé (L), pirebe (D)
Eye	elpina (G), nubrana (R), evérai (C), name-ricca, lepena (D), lepina (M), nubere (P), poollatoola (D), lemanrick (D)
Eyebrow	tipla (W) (M), bringdeu (D)
Eyebrows	blaktera (G)
Eyes	nubru nubéré (L), nepoogamena (S), polla-toola (D)
Eyelash	leelberrick (D)
Face	niparana, manrable (D), niperina, manarabel (W) M)
Fall (to)	midugiya (P)
Family (my)	tagari-lia L), tagari-lia (P
Father	nimermena (G), munlamana (D), tatana D), mumlamána (M)
Feather	kaa-oó-legebra (S)
Feathers	munwaddia (D)

Feminina ? *see* also Uterus and Vagina	tibera (M), megua (P)
Fern tree	tena (L)
Fight (to)	memana (D), menana (M)
Fighting	monganenida (R)
Fine	patarola (D)
Finger	anme (G) ; fore-finger, motook (D)
Fingers	lori lori (L), reena (R)
Fire	uné (L), padrol (G), nooena (S), ouane (R), lopa, unee, leipa (D), lope (M), une (P)
Fish	breona (R), pinounn (G)
Fishes (small) of the species of *Gadus*	pounerala (L), punerala (P)
Fist	trew (D), reannemana (D)
Five	karde (G)
Flame	lopatin (D)
Flesh	cragana (R)
Flint, or a knife	teroona, trawootta (S)
Flower	paraka (D)
Fly (a)	oéllé (L), oille (P), mounga (D)
Flying	pinega (M), pinega (D)
Foetus	leward (J)
Fog	mina (M), muna (D)
Foot	dogna (G), lagarra (R), lula, labricka, (D), langana (M) (D), labittaka (D)
Forehead	rouna (G), druan a malla (S), rougena (R)
Forest	loviegana (M)
Friendship	caradi (R)
Frog	pulbena (M) (D)
Frost	ounadina (R), ulta (D), oltana (M)
Fucus palmatus	rugona (P)
Gannet	crupena (R)
Get	mengana (D), mengana (M)
Girl	deeberana (R), ludineny (D), sudinana (M)
Girl (little)	cuckanay (D), ludineny
Give me	noki (L), noki (P), muru-manginie (D)
Go home	tackany (D), kabelti (M), haku-tettiga (D)
Go and eat	mat guera
Go, I will	ronda (L)
Go, I will, or I must be gone ...	toga'-rago (C)
Go away	tagara (R)
Go away, let us	tangara (L), tangara (P)
Gone, I must be, or I will go ...	toga'-rago (C)
Good	paegrada (R), naracoopa (D), pandorga (D)
Good, yes	erré (P)
Go on	tabelty (D)
Goose	robenganna (D), robengana (M)
Grass	poéné (L), rawinuina (S), rodidana, myria, megra, rodedana, publi (M), poene (P), neena (D)

Grass tree (*Xanthorrhæa*) ...	comthenana (D), komtenana (M)
Grease the hair (to) ...	lané poeré (L), tane poere (P)
Ground	gunta, longa, nata (D), gonta (M)
Gull	rowennana (D), rowenana (M)
Gum-tree	greeta (R)
Gun	lila, lola (D)
Hair	cethana, palanina, pareata, parba (D), zitina (M), ciliogeni (P), pelilogueni (L), kide (G), nukakala (S)
Haliotis	caene (P), caéné (L)
Hand	dregena, reegebena (S), nuna (R), anamana, rabalga (D), anamana (M), ri-lia (P)
Hands	riz-lia (L)
Handsome	marakupa (M)
Handsome (very), or very good	naracoopa (D)
Hawk	ingenana (M) pueta (D)
Hawk (black)	putuna (M)
Hawk (eagle)	eugenana (D), coweena (D) cockinna (D)
Hawk, *see* Sparrow-hawk ...	
Head	eloura (G), neeanapena (S), pathenanaddi, pulbeany, ewucka (D), cuegi (P) awittaka (D)
Heart	retena (G)
Heaven	renn hatara (G)
Heel	rigl (G), laidóga (P)
Here, or this	nuka (D)
High	vatina
Hill	neika (D)
Horse	baircutana (D)
House	lineda (R)
Huîtrier noir	lele (G)
Hunger	tigate (G)
Hunt, I will go and ...	mena malaga latia (M), poopu (D)
Hut	leprena (D), temma, poporok (D), tama leberinna (D)
I	mana (P)
I, or me, or mine	mena (D), manga (D)
Insect of the order *Circendela*	paroé (L),* paroe (P)
Island	lewrewagera (D), lirevigana (M)
Island (large)	laibrenala (D)
Jump (to)	waragra (P)
Kangaroo	lalliga (D), lelagia (W) (M), leina (R) taramei (G), *male*, lemmook (D), *female*, lurgu (D
Kangaroo Boomer	rena (S)
Kangaroo Brush	lena (S)
Kangaroo Pouch	kigranana (D), krigenana (M)
Kangaroo Rat	reprenana (D), riprinana (M)

Kangaroo skin	boira (L), bleagana (S)
Kernel of *Eucalyptus resinifera* ...	manouadra
Kick (to)	vere (P)
Kill	wanga (D)
King	bungana (D)
Kiss	modamogi (R) [lips ; mogudi]
Knee	ienebe (G), nannabenana (D), minebana (M), ranga-lia (P)
Kneel (to)	guanera (P)
Knees	ragua-lia (L)
Knife, *see* Flint	
Know (to)	tunapee (J), tunepi (M), manga-namraga (D)
Know, I do not	nideje (P)
Lad	plerenny (D), marinnook (D)
Large	elpenia, elbenia (G)
Laugh (to)	pigne (G), tenalga (D), drohi (P)
Laughing	binana (R)
Leaf	driué (P)
Leg	langna (G), leurina (R), lathanama (D), leea (D), latanama (M)
Less	tavengana (M)
Let us go	tangari
Lie (*verb*)	kateena (D)
Light	unamenina (R)
Lightning	une bura (P) nammorgun (D)
Lips	mogudé lia (L), mona (G), mogudi lia (P)
Little	bodenevoued (G), moboleneda (R), canara or curena (D), lavara (M)
Lobster	nuélé (L), nuele (P)
Long way or time	mannta (D)
Louse	nure (P)
Low	liutece (M)
Magpie	kenara (M), canara (D)
Man	looudouene (G), nagada (R), penna (D), wybra, ludowing (D), lusivina (M)
Man (black)	wibia, palewaredia (B), vaiba (M)
Man (old)	lowlobengang, pebleganana (D), lalubegana (M)
Man (white)	ludowing, numeraredia (D), ragina, ragi, rytia (S), reigina, begutta (R)
Manchot bleu	penewine (G)
Many	nanwoon (D)
Marrow of a bone	moomelena (S)
Me	mana (L), pawahi (P)
Me or mine, or I	mena (D)
Me (for)	paouai (L)
Mersey (river)	pirinápel (M), paranaple (D)
Moon	tegoura (G), wee-etta (S), weethae (R), weipa (D), lutana, weena, webba (D), vena (M)
Morning	nigrarua (R)

Mortal (that is)	mata enigo
Mosquito	redpa (D)
Moss	manura (P)
Mother	blemana (G), tattana (M), powamena (D), pamena (D)
Mountain	meledna (G), tráwala (M), truwalla (D)
Mouth	mona (G), moonapena (S), canina (R), youtantalabana, canea (D)
Mouth, teeth, or tongue ...	ka'my (C)
Mussel (sea)	miré (L)
Mutton bird	yavla (M), youla (D), laninyua (D)
Nails	reerana (R), nil (G)
Nails on the feet	péré lia (L)
Nails on the hands ...	toni lia (L), toni lia (P)
Name of a man	mara (L)
Name (another) of a man ...	mera (L)
Navel	lué (L), liué (P)
Neck	omblera (G), loobeyera (S), lepina, denia (W) (M), lepera (D), denia (D)
Night	livore (G), luena (R), burdunya (P), levira (M), leware (D), crowrowa (D), rorook (D)
No	neudi (L), poutie (G), nendi (P), pootia (D)
Nose	muguiz (L), medouer (G), megrooera (S), mudena (R), muidje (C), minarara (M), mugid (P), mena, rawarriga (D), rowick (D)
Nurse	makrie-meenamru (D)
Oak	lemena (M), lemana (D)
Oar	panna (D)
Ochre	mallaué (L)
Old	petebela (M), petibela (D)
One	pammere (G), marai (P), par-me-ry (D)
One side	mabea (M)
Opossum	milabaina (M), milabena (D)
Other	naba (D)
Oyster	tarlagna (G), rauba (R), lonbodia (P)
Oysters	taralangana (D)
Oyster-shell	luba (P), louba (L)
Parrakeet	mola (P)
Parrot	girgra (P), mola (L), carraca (D), murrock (D)
Pelican	treoute (G), trudena (M), trewdina (D), lanaba (D)
Penis, *see* Virilia	liné (L)*, pelgana (G)
Petrel (black)	iola (G)
Phalanger	lognenena (G)
Pillow (little) on which the men support themselves ...	roéré (L)
Pipe	mena (D)

Play (to)	pass (P)
Plenty	nanwoon (D)
Plunge (to)	buguré (L)
Polishing (the action of) wood with a shell	rina (L), rina (P)
Porcupine	tremana (M), trewmena, milma, menna (D)
Porpoise	parappa (D)
Port Sorrell	panatani (M) panatana (D)
Posteriors	wobrata (M), nuné (L)
Propagation (the act of), *see* Coition	loidrougéra (L)*
Put wood on the fire ...	treni (P)
Rain	manghelena (G), boora (R), talawa (D), taddiva (D)
Rain-drops...	rinadena (D)
Raven	trenn houtne (G)
Red	bolouine (G)
River	nabowla (D), waltomana (M)
River (large)	warthanina (D)
River (very large)	waddamana (D)
Rivulet	montumana (D), montemana (M)
Rock	megog (M)
Round turn	mabea (D)
Run (to)	moltema, mella, tagowawinna (D), moltema, mella (M), tablene pinikta (G)
Salt water...	lena (R)
Sand	gune (P)
Sand or earth	emita (B)
Sapling	prebena (R)
Scar, a, or mark on the arm	troobenick (S)
Scars elevated on the body ...	no'onga (C)
Scelerya (a species of very large)	leni (L)
Scold	kenweika (D)
Sea	legana (G), neethoba (D), nirripa (D)
Sea-swallow	mole (G)
Sea-weed (dried) which they eat after having softened it in the fire	rauri (L), rori (P), roorga (D)
Sea-weed (*Fucus ciliatus*) ...	roman inou (L)
Sea-weed (jointed) ...	nowalené (L)*, roenan inu (P)
Seal	marina (R), cartela (D), kateila (M)
Seal (*otarie*)	oulde (G)
See	lamunika lapree (D), manga-namraga (D)
See, I	quendera (L), rendera (P)
Sexual organs, *see* Feminina, *see* Penis	
Sheep	nemewaddiana (D), rulemena (D)
Sharpen	keekawa (D)
Shell	kaa-ana (S)

Shell-fish	barana (R)
Sheoak (a species of fir-tree) ...	lube (R)
Ship or boat	luiropony (D)
Ship	tedeluna (R)
Shout (to)	carney (D), cawalla (D), karni (M)
Sick	meena (D)
Sing (to)	kanewedigda (G), ledrani (P)
Singing	tiana (R)
Sit down	mėdi (L), crackenicka (D), meevenany (D,) mévana (M), medí, meditó (P), crackena (D)
Sit, *see* Stand	
Skin	kidna (G), tendana (R)
Skull	poiedaranina (R)
Sky	loila (D)
Slap (to)	noeni (P)
Sleep (to)	malougna (L), nenn here (G), loagna (R) makunya (P), roroowa (D)
Small	teeboack
Smoke	boorana (R)
Snake	powranna (D), katal (M)
Snow	oldina (D,) oldina (M)
Soon, by-and-bye	pairanapry (D)
Sparrow-hawk, *see* Hawk ...	gan henen henen (G)
Speak (to)	kane (G)
Spear	preana (S), preena (R), raccah, rugga (D)
Spear (to)	kie (P)
Spit (to)	pinor bouadia (G)
Spittle	crackbennina (R)
Stand, sit, stop or stay ...	crackena (D)
Star	murdunna (D), potena, marama (M)
Stars (little)	palana, marama (D), daledine (R), moorden (D) lenigugana (D)
Star-fish	onéri (P)
Stay, *see* Stand	
Stone (a)	loïne (L), lenn parena (G), peoora (S), nannee (D), nami (M), loine (P), lenicarpeny (D),
Stop, *see* Stand	longa (D)
Stop (to)	neckaproiny (D), mekropani (M), crackena (D)
Storm	tihourata (G)
Stout	canola (M)
Strangle (to) ...	lodamerede (P)
Stringy bark	toilena (R)
Strong or able	ralipianna (D)
Sulky	ratairareny (D
Sultry	ratavenina (M)
Sun (the)	panumėré (L), tegoura ? (G), paganubrana (S), pannubrae (R), petreanna, nabageena loyna (D), piterina (M), panubere (P), loina (D)
Swam	robigana, publee, wybia, cocha (D), rowen-
Swimming	pugara (R [dana M

Talk	palquand (R)
Tattoo (to)...	palere (L)
Tattooing	palérė (L)
Tear (to)	ure (P)
Teeth	pegui (L), beyge (R), yanna, yannalople, cawna (D), yana (M), pegi (P), or mouth or tongue ka'my (C), iane (G)
Tell, I, you	mena lageta (M)
Ten	karde karde (G)
Testicle	kewatna (G)
Testicles	mada lia (L) *
That	avere (P), avéré (L)
That or them, or they, he, her	nara (D)
That belongs to me ...	patourana (L), paturana (P)
That kills	mata e nigo (P)
They	nara (D)
Thigh	teigna (R), tula (D), tula (M)
Thirst	kabrouta (G)
This	lonoi (P), nicka (J)
This way	lone (P), lomi (L)
Three	aliri (P)
Throw (to)...	pegara (L), (P)
Thumb	manamera, tagina (S), rennitta (R), wan (D)
Thunder	bura (P), nawaun (D)
Tie	nimere (P)
Tiger	lowerinna (D)
Time (long) or long way ...	manuta (D)
To-morrow	ligrame (R)
Tongue, The, *see also* Teeth ...	méné (L), guenerouera (G), mene (R) mene (R), mena, tullana, mamana (D), mina (M), mene (P), or mouth or teeth, ka'my (C)
Tree	moumra (G), weena (R), lupári (P), toronna (D)
Trees	moogootena (S)
Two	katebouеve (G), cal-a-ba-wa (D), bura (P)
Two, A higher number than	car-di-a (D)
Understand, I do not ...	nidejó (P)
Untie (to)...	laini (P)
Upset (to)...	moido-guna (P)
Uterus	tioulan (G)
Vagina, *see* Feminina ...	megua (L)
Valley	logowelae (R)
Virilia, *see* Penis	lipi (M)
Waddie	rocah (D), lorina (R), lerga (D)
Wake	lowenruppa (D)
Walk (to)	tagna (G), tabelti (M)
Walking	tablety (D), tieriga, tablue (D)

Wallaby	tarana (R), tana (D)
Warm	lagarudde (R)
Warm oneself (to)	gagvui (P)
Was	tanah (D)
Water	boue łakade (G), mookaria (S), leni moga (mocha) (D)
Water-bag	nitipa (D)
Water (fresh)	legana, moka (D), luganá moga (M), lia (P), leena (R), mogo, lerui (D)
Water (salt)	moahakali (M)
Water (to make)	tiouegle (G)
Way (long) or a long time ...	manuta (D)
Weapon	le (P)
Weep (to)	tara (P), gnaïele (G
What do you call this ? What is your name ? ...	wanarana (P)
White	lore (G)
Whiting	pinougna (G)
White-man	mimeraredia (D
Whistle (to)	menne (P)
Wife	cuani (P)
Wind	tegouratina (G), ragalanae (R), loyoranna (D), leęwan (D)
Wing	lappa (D)
Woman	quani (L), loubra (G), quadne, lolna lubra, (D), lowlapewanna (D), lurga (D)
Woman (black)	louana (R)
Woman's	leipa (D)
Woman (white	reigina loanina (R)
Wombat	rogeta (R), quoiba (D)
Wood	moumbra (G), mouna (R), moomara, weela (D), mumanara (E) (M), gui (P
Wood (fire)	walliga (B)
Wood Dead-	weegena (S)
Wound	barana (G)
Yellow ochre	malane (P)
Yes! good!	erre (P)
You	nina (L), nina (P), nena ninga (D)

APPENDIX C.

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA.

LIST OF SHORT SENTENCES.

LIST OF ABORIGINAL NAMES OF PLACES.

LISTS OF NAMES OF MEN AND WOMEN.

ABORIGINAL VERSES IN HONOUR OF A GREAT CHIEF.
Sung as an Accompaniment to a Native Dance or *Riawé*.

FRAGMENTS OF TWO SONGS.

BY JOSEPH MILLIGAN, F.L.S.

(From Papers and Proceedings Roy. Soc. of Tasmania, Vol. III., Pt. II., 1859).

English.	Tribes from Oyster Bay to Pitwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western Tribes.
Abscess	Lieemena	Limeté	Wallamalė
Absent	Malumbo	Taggara	Wakannara
Abstain	Miengpa	Parrāwé	Wannabea Tough
Abstract (to deduct)	Nuna-mara		
Accompany	Tawé		Tawèlea Mepoilea
Acid (taste)	No-Wieack	Noilee	'Gdulla
Acrid (taste)	Peooniack	Mené wuttá *or* menė ruggara	
Across (to put or place)	Prolon-unyeré	Wuggara Tungalé	Tienenable poingh
Add to or put	Prolonė	Poggona nee Wughta	Poilabea
Adult man	Puggana Minyenna	Pallawah	Pahlea
Adult woman	Lowalla Minyenna	Nienaté *and* Lowanna	Noallea
Afraid	Tianna Coithyack	Tiennawillé	Camballaté
Afternoon	Kaawutto	Nunto-né	Kaoonyleah
Aged (literally rotten-boned	Tinna-triouratick	Nagataboyé	'Gnee-mucklé
Agile	Menakarowa	Narra arraggara	
Ah !	Ah !	Mile-ne !	
Air	Oimunnia	Rialannah	
Albatross	Pookanah	Tarremah	
Aloft	Muyanato	Crougana Wughata	
Altogether	Nuntyemtick	Mabbylé	
Amatory (rakish)	Rinnyowalinya	Lingana looa renowa	
Anger	Miengconnenechana	Poinė moonalanè	
Angle (crooked like the elbow)	Wien-powenya	Wiena and Wienenna	

Vocabulary of Dialects of Aboriginal Tribes of Tasmania.

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Ankle	Munnaghana	Munna-wanna	
Anoint	Yennemee	Ruggara	
Another	Tabboucack	Neggana	
Answer (to)	Ouneeprapé	Oghnemipe *and* Oghneropé	
Ant, large blue	Pugganeiptietta		
Ant, small black, strong smelling	Ouiteitana	Moyberry	
Ant, largest black venomous	Tietta	Tite	
Ant, red body, black head and tail	Nowateita	Lalla *and* Loattera	
Ant-eater (*Echidna setosa*)	Mungyenna *or* Moynea	Munnyé *or* Meemmah	
Apparition	Wurra-wena, Krottomientoneack	Ria-wurrawa	
Aquiline (Roman-nosed)	Muunna puggawinya	Maitingulé	
Arm	Wu'hnna	Wu'hnna	
Ashamed	Leiemtonnyack	Lienuté	
Aha! you are sulky all of a sudden	Annyah! Teborah!	Keetrelbea-noomena, peniggomaree!	
Ashes	Tontaiyenna	Toiberry	Roughtuly né
Ask	Ongheewammena	Oghnamilcé	Onabeamabbelé
Asleep	Tugganick	Longhana	Nenarongabea
Awake (to open the eyes)	Cranny-mongtheé		
ditto	Wennymongthee	Nunneoine-roidukate	
Awake him, rouse him	Lientiape		Illetiape
Awake (rouse ye, get up)	Lientable, tagga muna!	Nawate, pegrate, wergho!	Takkawugh ne
Ay (yes)	Narramuna	Narrawa	Narra baro
Azure (sky)	Noorbiack	Warra-ne	Loaranneleah
Babe	Cottruluttyé	Puggata riela	Rikenté
Bachelor	Pugganara mittyé	Lowatimy	Paponnewatté
Back (the)	Me-inghana	Talinah	Teerannelee-leah
Backward	Lenere	Talire	Kelabatecorah
Bad (no good)	Noweiack	Noile	Ee-ayngh-la-leah
Bald-coot (*Porphyrio melanotus*)	Leah.Tyenna	Tipunah	
Bandy-legged	Lackaniampaoick	Rentroueté	
Bandicoot (*Parameles obesula*)	Tiennah *or* Tienyenah	Tenghanah *or* Tenna, *or* Leningha	Lugoileah Mungoinah leah
Bark (of a tree)	Poora, poora-nah	Warra	Poora leah
Bark of a tree (flapping)	Poorakunnah	Lowarinnakunna	
Barren (woman)	Kaeeto Kekrabonah	Lowa puggatimy	Lopiteneeba
Ditto, ditto	Nangemoona	Loakennamalé	
Baskets	Tughbranah	Trenah	Tillé
Bat	Peounyenna *or* Pugwennah	Lérinah *or* Lueekah	

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Battle	Miemyenganeh	Mialungana	Mungymeni leah
Beard	Comena purennah	Cowinnė	Comené-waggelé
Beardless	Comena-ranyah	Cow-in-timy	Cominerah leah
Beat (to strike)	Legganegulumpté	Lugguna	Menghboibee raté
Beau (coxcomb)	Pugganatereetyė	Pallowah-tuttė	Papponne tughte leah
Beauty (fine looking woman)	Lowanna-elapthatyė	Nire-lowa	Noa noughanoatte
Ditto, ditto	Lowanna-eleebana-leah	Loa-minery	
Bed (sleeping-place in the bush)	Oortrackeomee	Orragurra wurina	
Ditto	Noonameena	Orragurra nemony	
Before	Mealtetriangulebeah	Prungee	
Behind	Mealtitta lerrentitta	Talina	
Belch (to)	Luonna-kunna	Loona kanna	
Belly	Tree-erina	Lomate	
Big (large)	Teeunna	Papla	
Bill (birds)	Meunna	Peegra	
Bird	Puggunyenna	Punna	
Bite	Ralkwomma	Rebkarranah	
Bitter	Laieeriack	Poina noily	
Blandfordia nobilis	*None in the District*	Remine	
Black	Mawback *or* Maw-banna	Loaparte	
Blood (my)	Warrgata meena	Coccah	
Blossom	Maleetyė	Nannee Purillaben-annee	
Blow-fly	Mongana	Monganah	
Blow (with the mouth forcibly)	Loyunė	Loinganah	
Boil (*Furunculus*)	Lieemena	Lieematah	
Bosom (woman's)	Paruggana	Parugganah	
Bosom (man's)	Puggamenyera	Parrungyenah or li-atimy	
Boy (small child)	Malengyenna	Puggatah Paw-awė	
Boy (large ditto)	Cotty-mellityė	Poilahmaneenah	
Bread	Pannaboo	Pannaboo-na	
Bread (give me some)	Tienna miapė pannaboona	Tiengana má pannaboo	Tunghmbibé tungaringalea
Breast (chest)	Meryanna	Toorinah	
Brook	Manenge-keetanna	Wayatinah	
Broom (a besom)	Perruttyé	Beroieah	
Brother (little)	Nietta mena *or* nietárrana	Piembucki	
Brother (big)	Puggana Tuantittyah	Peegennah	
Brow (forehead)	Rogoona	Roi-runnah	
Brushwood	Weena-keetyenna	Looranah	
Burn (hurt by fire)	Punna meena	Wuggatah	
Bury (to)	Purrawė peanglunta-poo	Pomanneneluko	

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Buttock	Liengana	Nunnah	
Buzz (like a fly; also name of fly)	Mongana	Monganah	
By and bye	Piyeré	Gunnyem wauberaboo	
Come along, I want you	Talpyawadyno Tuyena-cunnamee	Tattawattah onganeena	Tunnakah makunnah talmatieraleh
Call	Ronnie	Ronnypalpee	
Canoe (Catamaran)	Mallanna	Nunganah	Nunghuna
Carcase	Miackbourack	Miepoiyenah	
Cat (large native)	Luyenna	Luyennr	Lunna *or* Laboibé
Cat (small native)	Pringreenyeh	Lapuggana	Labaggyna, or Naboineenélé
Catarrh	Teachrymena	Manah	Teachreena
Catarrh	Teaknonyak	Tekalieny	Teeakunny
Ditto with *Dyspnoea*	Takkaruttye	Manah larree	Poorannacalle
Caterpillar (small)	Rianna	Peenga	
Cavern	Lielle wollingana	Poatina	
Caul	Roongreena	Meena, *or* Loarinah	Mena lowallina, *or* Kuttamoileh
Cease (to)	Myeemarah	Parrawé	
Charcoal	Maweena	Loarra	
Chase (to)	Rhinyetto	Lerypoontabee	
Chirrup (to)	Tetyenna	Telita	
Chin	Comnienna	Wahba	
Chine (backbone	Myingana-tenena	Turarunna	
Chiton (sea shell)	Puggamoona	Taroona	
Cider from Eucalyptus	Way-a linah	Way-a-linah	
Circle	Lowamachana	Riawunna	
Claw (talon)	Kurluggana	Kuluggana	
Clay	Pannogana Malittyé	Pappalye Mallee	
Clean	Pannyealeebna	Mallea	
Climb (to)	Kronyé	Kroanna	
Clutch (to)	Tıackboorack	Tigyola	
Cobbler's Awl (a bird)	Ya-warramakunnya	Memma	
Cold	Tunack	Mallané	
Come (to)	Talpeyawadeno	Tutta watta	
Ditto	Tallya-lea		
Conflux (crowd)	Tirranganna menya	Palabamabbylé	
Conflagration	Kawaloochta	Loiny *or* Una paroina	
Conversation (a great talking)	Rhineowa mungonagunea poggana karné	Poyara kanna nuemena	
Ditto	Karnyalimenya	Karnamoonalané	
Ditto	Karnalirya	Karnalaré	
Cord (a small rope)	Metakeetana	Mité	
Corpse (a dead carcase)	Myack boorrack	Moyé *or* mungyé	
Correct	Onnyneealeebye	Nirabe	
Cough	Tachareetya	Mannaladdy	
Coxcomb (a fine-looking fellow)	Puggana tareetya	Pallawah tutty	

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Coxcomb	Puggatimypena	Pallawahpamary	
Cockatoo, white	Weeanoobryna *or* Oiynoobryna	'nghara *or* Oorah	
Cockatoo, black	Menuggana *or* Menokanna	'nghara rumna *or* Nearipah	
Crab (largest)	Wugherapunganah		
Crazy (cranky)	Tagantyenna *or* Muggana Puggoonyack	Tannatea	Wayenoeele *or* Poietanaté *or* Kongatuné *or* Kongatueele
Crevice or fissure in rocks	Liellowullingana	Riengeena	
Creek	Manenya keetanna	Liapota	
Cross	Oeilupoonia urapoonie	Poiré tungaba	
Crow	Lietenna *or* Lieetah	Taw wereiny *or* Linah	
Cry (weep)	Naoutagh bourack	Moi luggata	
Ditto	Tagara toomiack	Tarra toone	
Cut (to) [guage]	Logoone	Toagarah	
Cape Portland (lan-	Tebryeunna		
Creak (from friction of limbs of trees)	Temeta kunna	Retakuṅna	
Dance	Rianna riacunha	Rialangana	
Dark	Taggremapack	Nune meene lareaboo	
Daughter	Neantyména	Loggatalé meena	
Daylight	Taggré marannyé	Luggaranialé	
Dead	Mientung bourrack *and* merack-bourack	Moye	
Deaf	Guallengatick guanghata	Wayeebedé	
Deep (water)	Loa Maggalangta	Kellatie	
Demon	Mienginya	Ria warrawah noilé	Pawtening-eelylé
Demur (grumble)	Kokoleeny konqua		
Den (of wild animals)	Lienwollingena	Riengena Poatina	
Depict (draw a design in charcoal)	Macooboona	Pallapoirena	
Deplore (to lament, as at an Irish wake)	Tagrunah kamuluggana	Moalugatta Kannaproie	
Desire (to)	Oonacragniack	Poykokarra	
Desist (to)	Parrawureigunepa	Parawuree	
Devil (*Dasyurus ursinus*)	Poirinnah	Tarrabah	
Dine (to)	Pooloogoorack	Tuggara nowe	
Dirt (mud of a whitish colour)	Panogana maleetya	Mannana Mallyé	
Dirt (mud dried)	Pengana rutta	Mannana rullé	
Dirt	Pengana	Mannana	
Dirty	Mawpack	Mawpa	
Displease (to make angry)	Lieneghi miawero *or* Kukunna poipuggeapa	Poinawallé	
Dispute (to)	Rinnea guannettya	Kanna Moonalané	
Distant	Manlumbéra	Kantoggana webbery	

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Dive (to)	Toné lunto	Togana Lea-lutah	
Diversion (sport, play	Leenyallé	Luggara Riawé	
Dizzy	Mongtantiack	Nubretanyté	
Dog	Kaeeta	Panoine	
Dove (wild pigeon)	Mongalonerya	Moatah	
Draw (to pull)	Ko-ulopu	Menghana	
Dream	Neacha puggaroamee	Neaggara	
Drink	Lougholee	Nugara	
Drop (water)	Liemkaneack	Mikany	
Drown	Tong bourrak	Tong Poyeré	
Drowsy	Tugganéménuiack	Nueenédy	
Dry	Rongoiulong bourrack	Karnaroide	
Ditto	Roungeack		
Duck (gender not distinguished)	Wiekennya	Woaroiré	
Dug	Paroogualla	Paruggana	
Dull (stupid dolt)	Koullangtaratta	Poyetannyte	
Dumb	Manemmenéna	Menawély	
Dung (excrement)	Tiamena	Tiena	
Dusk	Kaoota	Panubratoné	
Dust	Pughrenna		
Dwarf	Wughwerra paeetya	Nuggatapawe	
Dysentery or Diarrhœa	Tiaquénnyé	Tiamabbylé	
East Bay Neck	Lueenalangta	Lueenalanghta	
Eagle Hawk Neck	Teeralinnick	Teralinna	
Eagle	Gooalanghta	Weelaty	
Eagle's nest	Lieemunetta	Lieewughta	
Ear	Mungenna	Wayee	
Early (in the morning at twilight)	Tuggamarannye	Nunawenapoyla	
Earth (mould)	Pengana	Mannena	
Earthquake	Wughyranniack	Munna Potrunne	
Earthworm	Lollah	Lollara	
Eat heartily	Telbeteleebea		
Eat (to)	Tughlee	Tughrah	
Eat (to)	Tuggana	Tuggranah	
Eagle (Osprey)	Tortyennah	Neathkah	
,, (Wedge-tail)	Kuynah	Korunah	
Echo	Kukanna wurrawina	Kannamayété	
Eel	Léngomenya	Lingowenah	
Effluvia	Mebreac	Poiné noilé	
Egg	Liena punna	Pateenah	
Elbow	Wieninnah	Wayeninnah	
Elf or fairy (fond of children and dances in the hills, after the fashion of Scotch fairies)	Nang-inya	Nunghéenah *or* noilowanah	
Eloquent (talkative)	Munkannára walah	Kannamoonalané	
Ember (red hot)	Toneetea	Weealuttah	

Vocabulary of Dialects of Aboriginal Tribes of Tasmania.

English.	Tribes from Oyster Bay to Pitwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western Tribes.
Embowel (to dis-)	Parrawé tiakrangana	Parratibe	
Embrace (Platonic)	Talwattawa Rugana wurranaree Ramuna reluganee	Tallawatta	Moilatená
Emmet (small ant)	Ouyeteita	Lallah	
Emu (bird)	Punnamoonta	'ngunannah	
Encampment	Lena wughta rota-leebana	Line rotali	
Enfeeble (to)	Miengotick	Mungawelé	
Ditto	Mienkomyack		
Enough (sufficient)	Miemèremele	Narramoiewa	
Entrails	Regana Tianna *or* Tiakrangana	Poiné	
Evening	Kaoota	Kawootah	
Exchange	Tientewatera nenté *or* Tiangtete-wemyna	Tayenebé *or* Tayene nyelutera	
Excrement	Tiamena	Tiannah	
Expectorate	Teagarea kraganeack	Manna méredé	
Extinguish	Parlieré	Patingunabé	
Exudation	Wailina *or* Wallenah *or* Wallamenula	Wialiné	
Exuvia (skin of a snake)	Lierkanapoona *or* Liekapoona	Liergrapoinena	
Eye	Mongténa	Nupré *or* Nubrenah	
Eyebrow	Lyeninna poorinna	Leeininné	
Eyelash	Mongtalinna	Nubré tongany	
Eyelid	Moygta genna	Nubré wurrine	
Eyry	Malanna meena	Linenah	
Falmouth and George's River	Kunawra Kunna		
Face	Neingheta	Noienenah	
Face (fine)	Niengheta elapthatea	Neiena niré	
Facetious	Poigneagana	Pené *or* Penamabbelé	
Faint	Mongtaniack	Nubretanneté	
Fairy	Murrumbuckannya *or* Nanginnya	Murrumbukannya	
Falsehood	Maneentayana	Laninga noilé	
Fang (canine tooth)	Wugherinna Rugo-toleebana	Payee rotyle *or* Coo-rina	
Far	Tongoomela	Lomawpa	
Ditto	Lewatenoo *or* Nan-gummora	Tomalah	
Fat	Niennameena	Pangana wayedeé	
Fat man	Poonamena moonta	Pallawah proina	
Fat woman	Nienna langhta	Lowa proina	
Father	Noonalmeena	Nanghabee *or* Nan-ghamee	
Feast	Tuggely pettaleebea	Tuggety proibee	
Feather	Puggerinna	Lowinné	
Feces	Tianana	Tianah	

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Feeble	Tuggemboonah	'ngattai	
Feel (to pinch)	Wughanne	Winghanee	
Fern	Lawitta-brutea	Tughanah	
Fern-tree	Nowarracomminea	Lapoinya	
Fetch (to bring)	Kunnywattera	Kanna watta	
Fetch (a spirit)	Preolenna		
Fever	Miempeooniack	Mie luggrata	
Few	Luowa [mienginnya	Potalughyé	
Fiend	Winnya Wainettea *or*	Winneluaghabaru	
Fight	Miamengana	Moymengana	
Filth	Lenymebryé	Liné poine noilé	
Fin (of a fish)	Wunha	Purgha lamarina	
Finger	Ri-ena	Rye-na	Reeleah
Fire	Tonna	'ngune'	Winnaleah
Fire-tail (*Estrelda bella*)	Lyenapontendiah	Lyekah *or* Layngana	
Fire in the bush grass	Kawurrinna	Lienah	
Firm (not rotten)	Weerutta	Weerullé	
Firmament (sky)	Warratinna	Warrangalé Lorunna	
Fish (a)	Mungunna	Peeggana	
Fish (cray)	Nunnya	Nubé	Nubyna
Fist	Ree-Trierrena	Ree-mutha	
Five	Pugganna	Marah	
Flambeau	Poorena Maneggana	Leewurré	
Flank	Poolominna	Poolumta *and* Tiawalé	
Flay	Relbooee trawmea	Lergara Leawarina	
Flea	Lowangerimena	Noné	
Fleet (swift)	Wurrangata poonalareetyé	Loongana	
Fleece (or fur of animals)	Pooeerinna	Longwinny	
Flesh (meat)	Wiangata	Palammena	
Fling	Peawé	Pákara	
Flint	Trowutta	Mungara	
Ditto (black)		Mora trona	
Float (to)	Lia ruoluttea	Puggata *or* Rannyana	
Flog	Luggana Poogarané	Lunghana	Lanné
Flounder (flat fish)	Lerunna	'ngupota-metee	
Flow (as water)	Lia tarightea	Lia teruttena	
Fly (like a bird)	Koomeela	Coaggara	
Fly (insect)	Mongana	Monga	
Foam (froth)	Kukamena-mena	Lia láratame	
Fog	Mainentayana	Warratie	Pulangalé
Foolish (or fool)	Mungana paonyack	Noilee	Louneeaté
Foot	Luggana	Lugganah	Lugh
Foot (right)	Luggana eleebana	Lugga worina	Malleeare
Foot (left)	Luggana aoota	Lugga Oangta	oolatyneealé
Footmark of black man	Puggalugganna	Pallowa lugganah	Pah lug
Footmark of white man	Ria luggana	Reea lugganah	Matyena lugh
Ford, of a river	Teeatta kannawa	Penghana	
Forehead	Raoonah *or* Rogoun-im Lienya	Roee Roeerunna	Rioona

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Forest ground	Teeatta kannamarra-nah	Wayraparattee	Pallanyneené
Forget	Poeenabah	Wannabayooerack	Lyinneragoo
Four	Pagunta	Wullyawa	
Fragrant (smell)	Noya leebana	Poiné niré	Polimganoanaté
Freestone	Boatta *or* potha mal-leetyé	Potta mallya	Poningalee
Fresh water	Liena eleebana	Liéniré	Lié nonghaté
Friend	Kaeetagooanamenah	Lapoile lu nagreenah moolanah	Mateté loguattame
Frigid (cold)	Tunnack	Mallané	'Ptunarra
Fright	Tian-cottiack	Tianawilly	Micumoolaka
Frog	Rallah	Tattounepuyna	Lora
Frost	Parattah	Oorattai	Oolrah
Frost (hoar)	Parattiana	Oorattai	
Fuel	Wielurena	Ooeena *or* Winna	Ooee
Full (after a meal)	Riawaeeack	Ma teelaty	Mapilriagunara
Full (a vessel filled)	Rueeleetipla	Kanna	Yeackanara
Fun (sport)	Riawena	Luggara	Riawé
Fundament	Leieena	Loié Loiningé	
Fur of animals	Pooerinna	Longwinny	Waggelé
Fury	Leenangunnyé *or* ko-ananietya	Liapooneranah	Neenubru-latai
Gale	Ralanghta	Rallana proiena	Loweeny Rulloi leah *or* Loweeny loileah
Gannet (*Sula Australis*)	Rooganah	Rahra	
Gape	Grannacunna	Granna canaibee	'ngana kankapea ool-ralabeah capueeleah
Ghost	Wurrawana	Riawarawapah	Teeananga winné
Girl	Lowana keetanna *or* Kottomalletye	Longatylé	Noamoloibee
Glutton	Lemyouterittya	Pamoonalantutte	Tuggattapeeatto
Good Person	Kekanna elangoonya	Niree	Kanna noangaté
Go	Tawé	Takáwbee	Tawé
Good (things)	Noona meena	Ooraimabilé	Noonamoy
Goose (Cape Barren) *Cereopsis Nov. Holl.*	Weienterootya *or* Wientalootya	*None.*	*None.*
Gosling	Keeta boena	[Wyemena	
Grandmother	Lowan kareimena	Ooaimena *or*	Neenambee
Grass	Rouninna	Nemoné	Probluah
Great-bellied (with child)	Lowallaomnena	Puggata Lowatta lutta	Lomalleé
Green (thing)	Norabeetya	Nobeetya mallya	Mallabeabu
Greeting (a)	Yah! Tahwattywa	Yah! Nun'oyné	Yah!
Grin (to make faces)	Moonapaooniack paoreetye	Moyetungali	Boabenneetea
Grinder (back tooth)	Wuggarinna Ryana	Payelughana	Yennaloigh
Gristle	Comyenna	Wéyalé	Péngai
Groin	Mungalarrina	Tramina	Tarrané
Ground	Pvengana [?]	Mannina	Nattie

Vocabulary of Dialects of Aboriginal Tribes of Tasmania.

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Grow (as a tree, child)	Myallanga bourack	Mangapoiere	Mallacka
Growl	Nannéaquanhe	Nunnaquannapeiere	Dyekka namenera
Grub	Menia *or* Mungwenya	Larraminnia	Langwé
Gull (*Larus Pacificus*)	Lueeteianna	Lieppetah *or* 'ngawah	Payngh
Gulp (to)	Tongwamma	Tongané	Tonnabea
Gum (wattle tree)	Munganna	Reeatta	Reeattaweé
Gum tree (*Eucalyptus*)	Lottah	Moonah	Loyké
Gums (of the mouth)	'ngenna	Carena	Kattamoy
Gun (musket)	Leryna *or* le langta	Pawleena	Rullé
Gunpowder	Lerytiana	Pawleenatiana	Lughtoy
Glow-worm or phosphoresence	Pugganga lewa *or* Monghtamena	Payaleena	
Haliotis (ear shell)	Yawarrenah	Netepah	
H. tuberculata		Lorokukka	
H. glabra	Magranyah		
Hail	Pratteratta	Turélai	
Hair	Poinglyenna	Poieté longwinne	
Ditto (matted with ochre)	Poinghana	Poina	
Halo (round the moon)	Weetaboona	Panoggata	
Halt (limp on leg)	Ungunniack	'nganee	
Ham or Hough	Pryenna	Tabba	
Hamstring (the)	Metta	Tapmita	
Hand	Riena	Reenmutta	
Harlot	Pugganatingana *or* méneteruttye	Patingana	
Hastily (quickly)	Lemya *or* tuggana	Cothé	
Hawk (*Ieracidea*)	Nierrina	Pengana	
Ditto small (*Astur approximans*	Nowarra nenah	Toeenah	
Heron (Egret) white (*Her dias syrmatophorus*)	Yennenah		
Heron (blue crane) (*Ardea Nov. Holland.*)		Lūnga nūa wah	
Head	Oolumpta	Poiete	
Head-ache	Oongena liack	Poiete merede *and* poingata	
Heal	Raick bourrack	Niré	
Heap (to make a)	Prolmy nunty menta	Teeaté	
Hear (to)	Toienook boorack	Wáyee	
Hen (native)	Mienteroonyé	Riacooné	Reeakallingalle
Hold your tongue, be patient, by and bye	My-elbeerkamma *or* Mealkammah	Kanna moona lané mentakuntiby *or* Konnyab	Wannąbee *or* kannebo
Heart	Teeackana warrana	Teggana	
Heat	Peooniack	Lughrah	
Heave (to pant)	Tengoonyack	Teggalughrata	
Heavy	Miemooatick	Moorah	
Heel	Tokana *or* Toggana	Tokana	

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Help	Nelumie	Lagrah	
Hide (to conceal kangaroo)	Lyeemena kamei	Muggrah	
Hide one's self	Mur kamiah	Muggrah	
Hill (little one)	Poimena	Layeté paawé	
Hill (mountain)	Poimena tylenkan-ganarrah Tineare-warrah	Layeté proigh	
Hit	Menny	Merrhé	Lanné
Hither and thither	Pughawee nyawee	Takra, tungalé, tungalé	
Hoar-frost	Tyeebertia	Warattai	
Hoarse	Lonypeack	Lonnabeeadé	
Hole (like wombat burrow)	Lowa lengana	'ngeanah	
Honey-sucker (*Meliphaga Australasiana*)	Liapatyenna	Tarrerikah	
Hot	Peooniack	Lughrata	
House or hut	Lenna *or* Leprena	Line	Lebrinā *or* Leebra
Howl (in distress like a dog)	Tuggermacarna *or* Myluggana	Cockata	
Humid (wet damp)	Malleeack	Layekah	
Hunger	Meeoongyneack	Teecotte	
Husband	Puggan neena	Pah-neena	
Hurt (with spear)	Mayannee rayeree	Roaddah	
Hurt (with waddie)	Payalee	Loipune	
Ice	Paratta	Rullai ungaratiné	Ralloileah
Iguana (lizard)	Lyennah	Toorah	
Ill (sick)	Crackanaeeack	Meredé *and* merydy-neh	Monaganurrah
Imp	Winya waumetya	Ria warappé noilé	
Impatient	Telwangatea leah	Kannamoonalanné	
Inactive (indolent)	Meallee tonerragetta	Rannah moorinah	
Indolent (lazy)	Mimooneka nentaca nepoony	Rannah moorinah	
Infant	Malangenna	Puggetta	
Ditto female		Lowa luggata	
Infant, newly born	Cotruoluttye	Puggata Riale	Lapoitale *or* Lapoit-[endaylé
Inform (to tell)	Oana	Oanganah	
Ditto (tell me)	Oana mia	Ongana meena	
Instant (quick)	Krottee	Koatté	
Instep	Lugga poola mena	Lugga umené	
Intersect	Unginnapuee	Poany pueré	
Intestines	Tiacrakena	Lomatina	
Intimidate	Tiencootyé	Tienwealé	
Invigorate	Neingtera teroontee		
Jawbone	Yangena	Wahba *and* wabranna	Ninenna leah
Jealous	Pachabrea longhe	Mahrewealai *and* poinéwealai	

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Jerk	Co-ulé	Cokura	
Juice of a plant, red	Miangatentyé	Miengaleena	
Ditto, white	Tuggara maleetyé	Taramena	
Jump	Wughallee	Warrakara	
Juvenile	Croatta meleetyé		
Kangaroo (forester)	Newittyé	Tarrana	Tarraleah
Ditto (bush)	Ooaleetya Ree-énna *or* Lyenna	Lazzakah *or* Lenah	Kuleah
Kangaroo, joey (young)	Tumnanna	Rarryna	Piaclummé
Kangaroo rat	Nienyennah	Koonah	
Keep	Tialapué	Tiagarra	
Kill (deprive of life)	Mienémiento	Lungana	
Kingfisher (*Alcyone Diemenensis*)	Teepookana	Tūrrah	
Kiss (to)	Miewallé	Moee Miré	
Knee	Mienna	Ranga	Rawinna leah
Kneel	Meallé mianaberré	Leetarangah	Wannabya raminnaerybee
Knuckle	Reekateninna	Ria puggana	Releenulah leah
Lad	Puggannaereebana	Pa-ga-talina	
Lake (lagoon)	Miena, mena	Lia mena	
Lame	Playwarrungana	Luggamutte *or* Raggamuttah	
Lance (wooden spear)	Perenna *or* Prenna	Pena	
Large (big)	Pawpela	Proina nughabah	
Last (to walk last in file)	Loente wamla	Mituggara murawamena	
Laugh	Poeenyeggana	Pœnghana	Peninna
Lax (Diarrhœa)	Tiacroinnamena	Tia noileh	
Lazy (see Indolent)	Mienoyack	Ruété	Rudanah
Leaf	Poruttyé	Proié	Parocheboina
Leafless	Poruttye-mayeck *and* paruye noyemaeck	Paroytimena	Parochyateemena
Lean	Tughenapoonyack	'Ngattai	'ngatta
Leap (see Jump)	Wughalleh	Wurragara	
Leech	Pyenna	Pangah	Liawena
Left hand	Riena-aoota	'Ngotta	Oottamutta
Leg, left	Leoonyana	Luggunagoota	Luggrangootta
Leg, right	Leoonya eleebana	Warrina niré	Lugra-niré
Lick (with the tongue)	Neungulee	Nugra mainre	
Lie (falsehood)	{Manengtyangha {Tyangamoneeny rapparé	Linughé noilé	
Light of a fire	Tonna kayinna		Unamayna
Lightning	Poimettyé	Poimataleena	Rayeepoinee
Limp (*see* Lame) right foot	Wughnna eleebana		
Ditto, left foot	Playwughrena	Raggamuttah	
Limpet	Wattah	Tangah	

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Lips	Mounah	Moyé	
Little birds	Wurramatyenna		
Lizard	Preeatenna *or* Prietta-tah	Runnawenah *or* Pryaminna	
Load	Mangeluhwa	Munghe mabblely	
Lobster, freshwater	Tayatea	Tay-a-teh	
Locust (V.D.L.)	Ganammenyé	Ganemmanga	
Log (wood)	Wyee langhta	Weea proingha	
Long	Rogoteleebana	Rotuli	
Long way	Murramanattya Onamarumpto	Noina muttaina *or* Maantah	Rowé leah
Look (to gaze)	Reliquamma	Lutubrenemé	
Loud (to speak)	Kuggana langhta	Kanné proine waggaba	
Low	Lunta	Pranako	
Magpie	Poirenyenna	Reninna	Currailly lé
Maim	Mennanwee		
Man (black)	Pugganna *or* Weiba	Pallawah *or* Wiebah	Pah-leah *or* Pahly-
Ditto (white)	Rianna	Ludowinné	Namma [ekka
Many (a great number)	Luawah	Mabbolah	
Marrow	Moomelinah	Lebrana	
Me	Mina [ena	Meenah *or* Manah	
Menstruate	Teebra wanghatam-		
Mid-day (or noon)	Tooggy malangta	Toina wunna	
Milk (of aboriginal woman)	Proogwallah	Prooga neannah	
Milt of fish	Lowalinnamelah	Perina	
Mirth	L enealé	Penamoonalane	
Mischief	Puoynoback	Tannate	
Mole—cricket	Nawywemena		
Moon	Wiggetena	Weetah	Weenah leah
Moonlight	Wiggetapoona	Weetapoona	Weenapooleah
Moss	Lagowunnah		
Mother	Neingmena	Neeminah	Neena Moygh
Moth [*punctata*)	Commeneana		
Mountain Buck (*Anas*	Lonna mutta	Opah	
Mouse	Terangaté Munuggana	Pugganarottah	Ptoarah leah
Mouth	Kakannina	Kaneinah	Kapoughy leah
Mud, sediment	Kokeree Kokeleetyé	Manannywayleh	
Murmur	Mannyaquanee	Kanaroiluggata	
Mushroom	Neatyranna	Neáranna	
Musk Duck (*Biziura lobata*)	Tenghyenna	Rangawah	
Mussell (shell fish)	Paraganna	Teeoonah	
Mutton bird (sooty Petrel)	Yolla	Yolla	
Mutton fish, smooth (*Haliotis*)	Magrannyah	Lorokukka	
Mutton fish (rough)	Yawarrenah	Netepa	

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Nail (finger)	Tonye *or* Pounyé	Ryeetonyé	Wante leah
Nail (toe)	Peyerrena	Lugga-tonnyé	Perrarunne
Native hen	Miengterawinnya	Tiabunna	
Native cat, large (*Dasyurus maculatus*)	Pungeranyah		
Ditto, small (*D. viverrinus*)	Luyennah	Roonah	
Navel	Mienanuggana	Tunoh *or* Lughi	
Nautilus shell (*Argonaut*)	Wietatcnana *or* Wietenah	Weettah *or* Wibalengah	Weena runnah
Near	Malumnyella	Réné	
Neck	Pilowettah	Lorainah	
Nettle	Miatowunnameena	Miny	
Nest (birds)	Malunna	Liné	
Nest (little birds)		Puné, Liné	
Never	Noye myack *or* Nooeack	Timeh *or* Timy	
New (not old)	Croatte	Boilé	
Night	Tagrummena	Nuné	Dayna leah
Nip (to pinch)	Reloyé Tonyeré	Rédeekatah	
Nipple	Prugga poyeenta	Pruggapogenna	
No	Parra garah	Timeh *or* Timy *or* Pothyack	Mallya-leah
Noise	Kukanna wallamonyack	Kanna	
Nose	Mununa	Muye *or* Muggenah	Muanoigh
Now (at this time)	Croattee		
Ochre (red)	Ballawinné	Ballawinné	
One	Marrawah *or* Mara	Marrawah *or* Merah	
Opossum, black (*Phalangista fulginos*)	Neoolangta *or* Nualangtamabbena	Tonytah *or* Toarkalé	Temytah Temyta Malughlee
Ditto, ringtailed (*P. Cookii*)	Tawpenale *or* Tarripnyenna	Pawtella *or* Nangoonah	Pawtelluna Nuckelah
Opossum mouse (*Ph. nana*)	Logongyenna *or* Lowoyenna	Leena *or* Namtapah	Paponolearah
Ore of iron, Iron Glance (used by the aborigines as a black paint	Latta	Lattawinné	
Orphan	Kollyenna	Wah-witteh	
Outside	Tulenteena	Pratty-toh	
Owl, large (*Strix Castanops*	Tryeenna *or* Terrinnyah	Kokatah *or* Rrukah	Tayeleah
Owl, small (*Athene Boobook*)	Laoona *or* Luggana nienyah	Wawtronyte *or* Tauran *or* Tannah	Kokannaleah
Oyster	Looganah	Ledderakak	
Pain	Crackanyeack	Mayrude	
Palm of the hand	Rielowolingana	Reea-rarra	

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Parrot (Co. green)	Cruggana	Cruddah	
Ditto (Rosehill)	Pruggana		
Parakeet (swift)	Welleetya	Wellya	
Ditto (musk)	Walya noattyé	Marraryka	
Ditto (*Euphema chrysostome*)	Mungananenah	Kenganūowah	
Paw	Luggantereena	Togga-nė	
Peak (a hill)	Poymalangta	Letteené	
Pebble, rolled quartz	Kughaweenya	Tramutta	
Pelican	Treeontalalangta *or* Troountah	Toyné *or* Lazz'leah [waredekah	
Penguin (*Spheniscus minor*)	Tomenyenna	Teng-wynne *or* 'nga-	
Penis	Lubra, Mattah-prenna	Leena *or* Leenai	
Perspire	Regleetya	Laywurroy	
Periwinkle (sea shell)	Winnya	Rannah	
Pet (pettish)	Lowabereelonga	Poyneh	
Pewit, wattled (*Lobivanellus lobtaus*) [ed)	Tarranyena [Poogharottya		
Pigeon (bronze-wing-	Mooaloonya *or*	Mootah *or* Lappa	
Place (a)	Lenna	Lineh	
Place, this		Linépoynena	
Plant	Mellangbourack		
Platypus (*Ornithorhynchus paradoxus*)	Ongyennah	Oonah	
Play	Lyanelé	Luggarrah	
Point of spear	Poyeenta	Poyeenna	
Pool or Lagoon	Mienameena	Kannah	
Porcupine	Mungyenna	Mungyé [onyah	Mungynna Kangale
Porpoise	Minga-oinyah	Poyrennah *or* Weno-	
Pregnant	Lowalloomanyenea	Lomatilutta	
Prickly	Mona-meenee	Moynéna	
Punk	Wullugbetye	Rarra	
Pubes (*mons veneris*)	Maga	Magana *or* Megah	
Quaff (drink)	Lowelly	Nugarah [*or* Teewah	
Quail (*Coturnix pectoralis*)	Terranguatta	Téna Terrangutta [Maytee Kantimbeh	Tena Teewarrah
Quiet	Coamnyena	Maytee Pangrutta *or*	
Rage	Neoongyack	Leecoté	
Rail (*Rallus pectoralis*)	Ria lurinah	Neekah	
Rain	Pokana *or* Pogana	Porrah	Moka
Rain (heavy)	Progga-langhta	Porra	
Rainbow	Weeytena	Wayatih	
Rascal	Nowettye-eleebana	Pawee	
Rat	Lyinganena	Tooarrana	
Ditto water or musk (*Hydromis chrysogaster*)	Renah	Moinah	
Ditto long-tailed	Lūnganenah	Lūringah	

Vocabulary of Dialects of Aboriginal Tribes of Tasmania.

English.	Tribes from Oyster Bay to Pitwater.	Tribes about Mount Royal, Bruné Island, Recherche Bay, and the South of Tasmania.	North-west and Western Tribes.
Ditto long bandicoot nose	Tarrangha munukana	Wierah	
Ray (Stingaree)	Leranna	Piremé *or* Lourah	
Red	Tendyagh *or* Tentya	Koka	
Red-bill	Lutyenna	Tikah	
Red-breast, Robin	Poughynyena	Tenganeowah	
Repair	Trulee	Peruggareh	
Respire	Tyackanoyack	Taykalyngana	
Retch (to vomit)	Nutyack	Nukatah	
Rib [with red ochre	Tolameena [bana	Tené	
Ringlets (corkscrews	Pow-ing-arootelee-	Poeena	Poenghana
Rise	Takumuna	Peggaruggarua	
Ripe	Crang-boorack *or* Punelongboorack	Pegarah	
River (little)	Menaee Keetannah	Lia-pootah	
Rock (large)	Lonah *or* Loelanghta	Loynee Broyee	
Rod (small)	Weenah Keetannah	Weea Pawee	
Roll (to) [on sea-beach		Wangana weepootah	
Rollers or breakers	Lyeltya	Panaminna	
Roe of fish	Leena bunna		
Root (tree)	Remeenyé	Monalughana *or* Pughweady	
Rotten wood	Tréoratick	Tawnah	
Rough	Payralyack	Rullé	
Round like a ball	Mieawiack	Mattah	
Row (a long one)	Raondeleeboa	Reekara	
Rub (rub in fat)	Mungannemoee	Ruggarra	
Ruddy cheeks	Miypooeetanyack	Koka	
Ditto	Mientendyack		
Run	René	Legara	
Run together	René nunempté	Loongana	
Rush		Roba	
Salt on the rocks by	Lienowittye		
Ditto [the sea-side	Liopackanapoona		
Sand	Mungara mena	'nguna	
Sand-lark (*Hiaticula*	Tetaranyena	Ruwah	
Sap [*ruficapilla*	Miangatentya *or* Miangmalleetya		
Ditto (milk white)	Poorwallena		
Scab	Loryomena *or* Loirmena	Lowide	
Scales (of fish)	Poerinna	Lowinna	Nangennamoi
Scar	Trugatepoona	Mungarapoona	Toolengennaleah
Scarify	Lowooné	Towatté	
Scent	Mebryack	Poanoilé	
Scratch	Larré	Larré	
Sea (ocean)	Lienna wuttya *and* lialeetea	Panamuna	Leah lé
Sea-horse (*Hippocampus*)	Layanunea	Poolta	

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Seal (*Phoca*) on sandy beach	Naweetya		
Ditto, black on rocks	Pienrenya	Wayanna	
Ditto, white-bellied	Prematagomoneetya		
See (to behold)	Mongtone	Nubratoné	
Serious (sad gaze)	Relgany-quonga	Manatta rulla	
Serpent (black snake)	Loiena *or* Lounabe *or* Loyganah	Loina *or* Luthgah	Rau-anah *or* Rounah *or* Rawannah *or* Pallawaa-royanah *or* Roallabeah
Ditto (diamond snake)	Preawintametta	Pawerak	
Sexual intercourse	Loanga metea *or* Poanghametea		
Sexual organs :—			
Male, *penis*	Matta-prenna *or* Lu-	Leena *or* Leenai	
,, *scrotum*	Mattah [bra	Matta	
Female, *mons veneris*	Mahgana	Magana *or* Megah	
,, *vagina*	Teebra poynghta	Teebra poyngta	
Shallow	Waylearack	Roheté	
Shadow	Wurrawina Tietta	Maydena	Belanyleah
Shag, cormorant black (*Phalacrocorax corboides*)	Pooragana, Pooraka nna, *or* Moorah	Cabarrarick *or* Moorah	
Ditto, white-breasted ditto (*P. leucogaster*)	Moogana	Moorak *or* Moorah	
Shark	'ngūnna	Meningha	
Sharp (like a knife)	Lyetta	Nenah	
Shave, to (with flint)	Poyngha runnyale	Poynghaté ranayalé	
She-oak tree	Luggana-brenna	Luh-be	
Ship	Lotomalangta loomena	Luné poina makkaba	Loallybé
Shore	Malompto	Loccota	
Shore (sandy beach)	Koynaratingana		
Go ashore		Tawé loccota	
Shoulder	Puggarenna *or* Tolunah	Parangana *or* Parangné	
Under ditto (arm-pit)	Luranah	Kawdah	Kawallah
Shout (yell)	Kukanna wurrarenna	Palla-kanna	
Shower (of rain)	Pokanna kuanna	Tungatinah	
Shrike (magpie) (*Gymnorhina organicum*)	Toongyenna		
Ditto, black (magpie) (*Strepera juliginosa*)	Pocerrenyenna	Reninna	
Shrub	Tarra coonee	Tarrara manné	
Sick	Micrackanyach	Mlméredé	
Ditto	Miycracknatareetya		
Side (the)	Lietelinna	Taynna	
On one side, aside	Mebbya		Mawbya
Sinew (Kangaroo)	Metah (met-ah)	Mitah	
Sing (to hiss or fizz in the fire)	Lyenny	Lyenné	

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Sing a song	Lyenny riacunna		
Sink	Tomla, tome, boorka		
Sister	Nowantareena		
Sit down	Mealpugha *or* craek-ena	Cracka-nekah	
Skeleton (bones of)	Terynah	Terannah	
Skin	Tarra meenya		
Ditto of Kangaroo	Trameeneah	Leewuré	
Skull	Pruggamoogena	Poetarunnah	
Sky (cloud in)	Mienteina	Warrena *and* Warren-	
Sleep	Lonny	Longana [tenna	Nunabeah [leeto
Sleep (very sound)			Nunabeah temaru-
Smile	Pughoneoree	Panapawaweabé	
Smoke	Progoona *or* prooana	Poodah	
Smooth	Panninya	Temlih	
Snail		Mengana	
Sneeze	Lonughutta	Lonolarré	Lialarragonnah
Snore	Teakanarra loneah	Roggara	
Snow	Paratta *or* Parattianah	Turrana	Rienalbughy
Sole (of foot)	Lugyenna	Lugga-lunnah	
Song	Riacunnah	Luna-raibé	Riacannah
Soon	Leemya	Kothé	
Son	Malengena	Puggatah	
Sour	No-wiyack	Noile	
Spaniel (dog)	Kaeeta *or* Mookra	Mookrah	[yale
Spark	Tonypeprinna	Powitté	Pughweenyna weim-
Ditto, fire	Tonna	'Nguné	Lopah *or* Lobah *or*
Spawn (of frogs)	Manughana	Manunghana	[Patrolla
Spear (wood)	Perenna	Pe-na	Pœna, Pilhah
Spew (to)	Nuka	Nukara	Nugrynna
Speak	Puellakanny	Poeerakunnabeh	Pooracannabeh
Spider	Tangana	Waytanga	
Spine	Myinguna terrena	Tuherarunnah	
Spirit of the dead	Wurrawena	Warrawah	
Ditto, of evil—the devil	Mieng-inya	Namma *or* Namne-boorack *or* Rigga-	Comptena
[tive power		[ropa	
Ditto, of great crea-	Tiggana Marrabona		
Spit	Tyackaree-meena	Kamena meena	Kaimonamoee
Sport (play)	Riawena	Riawé	Riawé wayboree
Spring (wattle blossom	Pewenya paeena	Luggarato pawê	Lughra pawee
Squall [season	Ralangta	Rallana proee	Raali poyngnah
Stamp (with the foot)	Taoontekapé	Taoontekapé	
Stand (stand up)	Tackamuna	Cracka-wughata	Pegrette wergho
Star	Teahbrana	Romtenah	Rhomdunna *or*
Starlight	Teahbertyacrackna	Oarattih	[Meabeemenah
Shooting star	Puggareetya	Pachareah	
Steal	Maneena langatick	Maneenah Layawé	
Step (foot-step)	Luggana marah	Luggacanna	
Stomach	Teenah	Teena	Teenah
Stone	Loantennina	Loinah, Louna, *or* Loiné	Noanyalé

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Stoop	Puggana narratyack	Puggana Narrangbé	
Stop	Poyeeré	Kuneeamé	
Straight	Ungoyeleebana	Tunghabé	
Strike	Luggana golumpté	Lunghana	Lanné
Strong	Oyngteratta *or* Relbeah	Rulla, Rullanih	Ramana-rulé *or* Relbeack
Stump of a tree	Pomya kunnah	Ortawenah	Weealynghana
Stupid	Koa-langatick	Oyélarraboo	Wayeelarraboo *or* Puggytomoorah
Suck	Molé	Mokrá prugh	
Sullen	Lowattobeolo kakannené *or* Monna Perinna *or* Lowaperee longha	Poininna *or* Keetrelbya	
Summer	Wingytellangta	Lughoratoh	
Sun	Pugganoobranah *or* Pukkanebrenah	Panuberé *or* Pallanubranah	Panubryna *or* Tonah-lea
Sunrise	Puggalena parrack boorack	Panubré roeelapoerack	
Sunset	Wietytongmena	Panubra tongoieerah	
Suspiration (sigh)	Teangonyack	Takoné	
Survivor	Lugga poerannea		
Swallow (a bird)	Waylelimna	Papalawe	
Swallow (act of deglutition)	Tonyquamma	Tonganah	
Swan	Kélangunya *or* Robeegana	Pugherittah	Korah *or* Puble
Sweat (to perspire)	Malleeack Regleetya *or* Regooleetya *or* Regleepoona	Leghromena *or* Leewurra-moina	
Swell	Lienyack	Lineh	
Swim	Puggely	Pughrah	
Swiftly	Oaranghaté	Rangaré	
Switch, a	Tarra koona	Tarraweenah	Tarrawinné
Tail	Manna poona	Pugghnah	
Take	Nunné	Nunnabeh	
Talk	Pueelcanné	Poieta kannabeh	
Ditto (too much speaking)	Kukanna liéreah *or* Mealpeal kamma	Kukanna moonalané	Kunraré *or* Kunmoonera
Tall	Takkaro deleeaban righ-eleebana	Rotulih	
Talon	Kuluggana	Kubluggana	
Tame	Riaputheggana	Tiagrapoineena	
Tarantula (large spider)	Ne-ungalangta	Temmatah	
Taste	Wughné	Weené	
Teal	Ryennatiabrootea	Weahwanghrutah	
Tear (a)	Tagarrena	Tarragatté	
Teat		Pruggana	
Testes	Matta	Matta	
There	Nekah	Nekaleh	

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Thigh	Nungunna	Tughrah	
Thirsty	Kukannaroonyack	Rukannaroieté	
Throw	Miengy	Menghana	
Throw or put away	Parrawé		
Thrush, spotted	Noyennah	Moneerah	
Ditto, dense forest	Lemarrcootya	Peggarah	
Thumb	Rianaoonta	Ryanaootta	
Thumb-nail	Tonyé	Toiena	
Thunder	Poimettya	Papatonguné	Nowam *or* Noamma
Tick (parasitic insect)	Loangaritea	Prammanah	
Tide (low water)		Payawé	
,, (high water)			
Tie (a knot)	Kukannaboee	Pilangootah	
Tide	Luggatick	Lughruttah	
Tiger V. D. L. (*Thylacinus cynocephalus*)	Lagünta	Ka-nunnah *or* Laoonana	Loarinnah
Timber (large)	Wielangta	Wee-a-proinah	
Ditto (small)	Wiena	Weeapawé	
Tired	Pryennemkoottiack	Kakara Wayalé	
Toad or frog	Leawinnawah *or* Rallah	Talleh	
Toe	Mengha		
Toothless	Wugherinna noimyak	Payeatimy	
Tooth	Wughrinna	Pay-ee-a *or* Pa-yana	Yennaleah
Tongue	Kayena	Menné *or* Mayna *or* Maynenah	Tullah
Top	Tulendeena	Wughata	
Topaz (crystal)	Tendeagh	Mughra mallee	
Tor (a peaked hill)	Poymallyetta	Layatinnah	
Torch	Poorena moneggana	Leewuré	
Touch	Neungpa	Winganah	
Touch-wood (rotten wood)	Weitree ouratta	Weeawanghratta	
Tough	Lughteeac	Rulli	
Track (footmark)	Puggataghana *and* Tughanaloumeno	Luggaboiné	
Trample (to)	Teentiah	Teeantibe	
Transfix (to)	Myenny-pingaterreluteo	Nenaviteté	
Travel	Tackamoona	Tackramoonena	
Tree (gum tree)	Loatta	Lotté *or* loté	
Ditto (Blackwood)	Rialimmé		
Tree (fall of a)	Poengboorack	Moona Pungana	
Tremble	Mienintyak	Tienewéleh	
Trickle	Kukkamena meena	Truggara	
Triton (sea-shell)	Tullah	Tunah	
True	'Ngonyneealeebya	Ughana kanna nire	
Try (to) [or line)	Wughneé	Weené	
Tug (to, at a rope	Koyule	Kottubé	
Tumble	Mientonka	Moonapangana	
Turn (to)	Wughannamee	Miewangana	

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Tusk (canine tooth)	Wuggerinna rotalee-	Payee, á rotylé	
Twig	Loatta keetana [bana	Weea wunna	Wee winna
Twins	Maiynabyeck	Meinna-na	
Twilight	Teggrymony Keetana narra longboorack	Nun-to-neenah	
Twirl (twist)	Wughannemoe	Oaghra	
Twitch (pluck)	Kolé	Ko-kra	
Two	Pia wah	Pooalih	
Typha, Bulrush, a native marsh plant, roots yield arrowroot	Plinemlena	Poi-erinna	
Ugly	Nowatty nieealbana	Noallee nuggabah	
Urine	Mūngana	Munghate mungha- [beh	
Uxorious	Lowa puggelannyé		
Vale or Valley	Ma-ra comenya	Mara-way-lee	
Vanish	Poyena potattyack	Tienbugh	
Vassal (serf)	Pueetoggana mena	Potaigroee nara-na	
Venomous	Reé punneré nungha-	Nunghboorack nung-	
Venom	Mana mena [pa	Kamona moina [abah	
Vent	Loa lingana	'ngeenah	
Vertex (crown of head)	Toganee	Togari	
Volute, large (*V. mamilla*)	Mebryna	Poirah	
Volute, long, (*V. fusiformis*)	Krayarena	Moorleah	
Wade	Moimenniac	Mowerrenah	
Waddie, a truncheon-like weapon used as a missile in war and hunting	Lergah *or* Lughrana	Lughrana	
Wake	Lientiack	Weeny	Luttibeah
Wail, to lament	Tegryma kannunya	Meeluggrana	
Waist	Pooalminna	Pooariumena	
Wait	Myelpoyeré	Krattabé	
Walk	Tahlpooneré	Tawtaboorana	Tabbeltė
Wallabee (*Halmaturus Billardieri*)	Lukangana *or* Rakanguna	Taranna *or* Tarra	Noguoyleah *or* Tan- [ah
War	Rennamoimenya	Moi mengan mabeli	
War (skirmish, one or two killed)	Marana	Moeemutté	
War (battle, all killed but one or two)	Moeelughawa	Moeemabbylé	
Warm	Peoonyack	Lughreto	
Warratah (*Tolopea truncata*)	Kiuntah		
Wart	Kréman poona	Ta-winné	
Wash (to)	Nonelmoi	Nunu gra	
Water (fresh)	Liena *or* Lin'-Eleebana	Liawenee	Lia winne *and* Lileah

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Water (cold)	Lietinna	Liawenee	
,, (warm)	Liena peoonya *or* Liena peoonyeck	Lialughrana	
,, (salt)	Lia noattyé		
Water-pitcher (made of the leaves of the large kelp)	Moirunah	Moirunah *or* Moirah	Kourah
Wattle bird	Toorittya		
Ditto smaller	Leewurenyenna		
Wattle-tree	'Nghearetta	Manna	
Ditto sea-side (*Acacia*	Boobyallah	Boobyallah	
Wave [*maritima*)	Legleetya mengena	Leaturi *or* Pannam-	
Weak	Koomyenna	Mia wayleh [ena	
Weed	Pannabon bruttyé	Tallarattai	
Weep	Tagarramena	Tarra wayleh	
Well (spring)	Loy-ulena	'Ngyena	
Wet (rainy)	May-niack	Lay-ka	Mokah *or* Mogga *or*
Whale	Mitawennya	Parrabah [Moggana	
What? what's that?	Telingha? Tebya?	Pallawaleh? *or* An-	Tarraginna?
When and where	'gnamela Mayleh?	Wabbara? [neah	
Whisper, speak low, let nobody hear	Kukkanna lenagangpa *or* nunté pateinuyra *or* Kukana punyepara	Poeta Kanna paway-	Onabeah dayaleah
Whistle	Purra Kanna	Munnakanna	Plubeah
White	Malleetyé	Mallee *or* Malluah	Mungyanghgarrah
Whiz (like a ball, etc.)	'Ngona Kunna	Payngunnana *or* Poyngunna Kunna	Nangoinuleah
Whore, fornicatrix		Panubré Mabbylé	
Wherry (sea-shell)		Leeka	
Widow	Wurrawa-noattye Wurrawa Lowanna	Nena tura tena	
Wife, newly married	Kroatta langunya	Poya lanuné	Waggapoonynurrah
Will-o'-the-wisp (*Ignis fatuus*)	Packareetea	Puckarenh	
Wind	Rawlinna	Rallinganunné	Lewan
Ditto, high	Raalanghta	Rallinga proiena	Lewanhock
Windpipe (*Pomum Ad-*	Lonna	Lonna *and* Loarinna	
Wing [*ami*)	Poilinna	Maykana Pounghna	Loyorunna
Wink	Mentroiack	Nubra rotté	
Winter	Tunna	Turra	
Witch or female goblin said to be clothed in grass or fibrous bark	Murrambukanya lowana		
Woe's me! ah me!	Pagra! Kum leah!	Wayleabeh [na	Taqueaté
Woman	Lowanna *or* Lowa	Ne-eanta *and* Lowan-	Nowaleah
Ditto, handsome	Loanna eleebana *and* loa niry	Loa-nirélyadywayack	
Ditto, young girl	Krotto melleetye	Loalle puggana	
Ditto, adult	Puggya malleetyé	Longatallinah	
Ditto, aged, old	Payanna	Nena ta poiena	
Ditto, white	Ria lowana		

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Wombat (*Phascolomys vombatus*	Raoompta, Raoomata	Rowitta	Koeebah *or* Problattena
Wood, firewood	Wiena *and* Winna	Muggrawebé *and* mattawebé	Moomerah
Wren, blue-headed (*Malurus longicaudus*)	Poitenena	Lueena	
Wrinkle	Niangté nepoony	Pelanypooneh	
Wrong	Miengana	Nuyeko	
Wrist	Rapoolmena	Riapoolumpta	
Yawn	Granna Kunna	Leakanny	
Yes	Narramoona, Narrawalleè	Narrawarrah, Narrawé, Narraluawah	Narro-barro *or* narrapa
Yesterday	Néntegga Menyawa	Neea nunnawa	
You	Neena	Neena *or* Nee	
Young (little) boy	Kaeetenna Mallangyenna	Puggata paweena	
Ditto (little) girl	Lowanna Kaeetenna		

Short Sentences in the Native Language.

Give me a stone	Lonna *or* Loina tyennabeah mito
Give him a stone	Lonna tyennamibeah
I give you some water	Lina tyennamibeah
I will not give you any water	Noia meahteang meena neeto linah
You give me food	Tyennabeah tuggené
You do not give me food	Noia meah teang meena neeto tuggené
Give me some bread	Tyenna miapé pannaboona *or* Teenganana ma pannaboo *or* Tunghmbibé tungaringaleah
We will give you a stick	Tyennambieah weena
We will not give you a stick	Noia tyennambieah weena
Give me some bread to eat, I am hungry	Teeanymiape tuggané, Meeongyneeomé *or* Teeanymeiape teeacottpm'na *or* Teeampiapé Matughala Mapilrecottai
This is my hand	Reena *or* Riena narrawa!
This is not my hand	Mi-ang-unnah
Sing a song	Lyenné riakunna *or* Rialinghana
Where is your father?	Ungamlea nangéena
My father is here	Nangamea numbé
He is my father	Nangamea numbé
He is not my father	Miangunnana
Tell your father of this	Onnabea nangato
We go to see the river	Nialomiah manaiah
I like to drink the water	Monna langarrapé
I make the boat go fast	Parapetaleebea malanna talea warrangaté
The ship goes upon the sea	Tiretya teeakalummala

The waves make the sea rough	Leea leetyah poinummeah
You see the sea over the hill	Roogoomalé linoiyack
Go down from the hill	Rongtané Tyungerawa
Run over the ground	Ringápyanganaweberè
Do not run along the road	Parrawé ringapa
The man feeds the dog	Tyênnabeah kaeetebeah
The woman makes a basket	Lowanna ollé tubbrana
The woman is very fair	Lowa maleetya
The child eats his food	Teeana malangeebeah
The child is small	Malangeebeah
A horse	Pangooneah
The horse runs on the ground	Pangoonea rene pateleebea
The horse kicks the child	Pangoonea paraingumenah
A cow or ox	Packallah
Numerals—One	Marrawah
„ Two	Piawah
„ Three	Luwah
„ Four	Pagunta wulliawah
„ Five	Pugganna marah
I shall go to my house	Tugganna lunameatah
I strike the horse	Pella pangooneah
Touch his hand	Rientonnabeah
Do not touch his hand	Tellé tallé parrawé
Cut down the tree	Ugana puyé loté
Tell him to go to the house	Tallé lenuttoo, *or* Talle leebraluto
Speak to the man	Oonah beah
He is in the house	Lunaretah
They jump over the river	Wuggala menayé
They walk through the river	Yangé menayé
Run along the side of the river	Tawé ranté weberé
They swim in the river	Puawé menayé
They sink in the river	Tongé menayé
We drink water	Lao liyé
He cuts his hair with flint	Tugganna pugheranynee trautta
My brother has a long arm	Nietta mena oon root' eleebana
My sister is very tall	Nienta mena tuggara root' eleebana
He has two children	Malang-piawah
Take a stick and beat the dog	Tial wee pella kaeeta
The dog is beaten with a stick	Pella kaeeta naoota mena
The sun is rising	Pugguleéna pareébara
The sun is set already	Pugguleéna toomla pawa
The moon is risen	Ooeeta *or* Weeta poona
The moon is not seen	Ooeeta mayangti byeack
The moon is behind the cloud	Ooeeta toggana warratena lunta
You stand behind the tree	Mangana lutena
They climb up the tree	Crongé lotta
The swan swims in the water	Kalungunya tagumena liyetitta
The water is very warm	Lia pyoonyack
The water is not warm	Lia tunnack
Salt water	Lia noattye

Fresh water	Lian eleebana *or* liana eleebana
He is a good man	Puggana tareetyé
He is a bad man	Tagantyaryack
Come and drink the water	T'allé le loolaka lia
This water is salt	Lia noattyé
That water is fresh	Liana eleebana
Milk comes from the cow	Prughwullah packalla
Send him to get milk	Rangé prughwullah
I saw the tree yesterday	Lotta monté meena cotté
I have cut my finger	Rié poyé pueningyack
He limps with one leg	Raggamuttah
He sees with one eye	Raggunnah
My face is very black	Raoonah mawpack
Make the horse run fast	Pangoonya rené wurrangaté
When the warm weather is come	Nente pyoonta
It is now cold weather	Tunna
They are white men (the men are white)	Riana Rianowittyé
This woman is very white	Lowana eleebana
Bring him and put him down here	Nunnalea pooranamby *or* Kannawattah, ponnawé *or* Kannawuttah ponnapoo
Come along, I want to speak to you	Talpyarwodeno tuyena kunnamee, *or* Tutta wuttah onganeenah, *or* Tunneka makunna talmatieraleh
Aha! you are sulky all of a sudden	Anyah! Teborah! Keetrelbya noomena peniggomaree
Hold your tongue—be patient—by and bye	Mealkamma *or* metakantibe, *or* kannyab mielbeerkammah, *or* kanna moonalané, Wannabee kannybo
Come here	Tia neberé, *or* Tialleh
Walk naked	Tia reea lungungana
Go ashore	Tawé locata
Make a light, I want to see you	Mené le monghatiaple monghtoneelé, *or* matangunabee nubratonee
Run together (a race)	Rene nunempté *or* leongana
Stay or keep a long way off	Onamarrumnebere, *or* crackné lo maba, *or* kleaba rowé
Awake, rouse up, get up	Tientable taggamunna, *or* nawatty pegraty! wergho! *or* takka wughra
Don't wake him, let him sleep	Tialenghpa lontun-narra, *or* Kunuyam tilanga bah, *or* Kunnyam narraloyea
Whisper, speak low, let nobody hear	Kukkana lengangya nunty pateinuyero *or* Onabeah dayaleah
Hither and thither	Tackwaybee Tutta watta *or* etc.

Some Aboriginal Names of Places in Tasmania.

Cape Portland District	Tebrakunna
Country extending back from Ringarooma Township	Warrentinna
Douglas River	Leeaberryaek *or* Leeaberra
Nicholas's Cap	Mita winnya, Kurunna poima-langta

Doctor's Creek (East Coast)	Wuggatena menennya
Long Point	Wuggatena poeenta
Salt Water Lagoon, near the Coal Mines	Mungarattya
Governor's Island	Tittanariack
George's River District	Kunarra-kunnah
Maria Island	Toarra-marra-monah
Mount Royal and Port Cygnet, country lying between	Taluné
Oyster Bay	Poyanannupyaek
High lands behind ditto	Pothy munatia
"St. Valentine's Peak, on Surrey Hills, Peak like a Volcano" of Flinders	Natoné
Piper's River District	Orramakunne
Port Davey	Poynduc
East Bay Neck	Lueene langhta Muracomyiack
Eagle Hawk Neck	Teeralinnack *or* Tera-linna
Hampshire Hills District, in the North-west	Pateena
Barren Joey Island	Roobala mangana
Glamorgan District	Tebranuykunna
Port Arthur	Prémaydena
Macquarie Harbour	Parralanogatek
Recherche Bay	Leillateah
Port Esperance	Raminea
Southport	Lamabbéle
Brune Island	Lunawanna-alonnah
South Arm	Reemeré
Huon Island	Prahree
Betsy Island	Temeteletta
Three-hut Point	Taoonawenna
Tinder-box Bay	Renna kannapughoola
Brown's River	Promenalinah
Arch Island	Poora tingalé
Tamar River	Ponrabbel
Piper's River	Wattra Karoola
Swan Island	Terelbessé
Arthur River	Tunganrick
Schouten Island	Tiggana marraboona
Cape Grim	Kennaook
Mount Cameron (West Coast)	Preminghana
Mount Hemskirk	Roeinrim *or* Traaoota munatta
Mount Zeehan	Weiawenena
Circular Head	Monattek *or* Romanraik
Frenchman's Cap	Mebbelek
Albatross Island	Tangatema
Hunter's Island	Reeneka
Pieman's River	Corinna
District north of Macquarie Harbour	Timgarick

Lake St. Clair	Leeawulena
Huon River	Tahuné-linah
Satellite Island	Wayaree
Derwent River	Teemtoomelé menennye
Mount Wellington	Unghanyahletta *or* Pooranetteré
Clarence Plains	Nannyeleebata
Crooked Billet and on to the Dromedary	Unghanyenna
Range of Hills between Bagdad and Dromedary	Rallolinghana
Jordan River	Kuta linah
Lovely Banks	Tughera wughata
Ben Lomond	Toorbunna
South Esk River	Mangana lienta
Lagoon or summit of Ben Lomond	Meenamata
St Patrick's Head	Lumera genena wuggelena
Track on the Coast between Detention River and Circular Head	Purreka
Small Island half-way between Maria Island and main land	Lughretta

Some Names of Aborigines of Tasmania.

Men.

Mannalaggana	
Tonack	A native of Macquarie Harbour
Wureddy or Ooareddy	
Pooblattena (literally, Wombat)	Native of North-West District
Kakannawayreetya (literally, Joey of the Forester Kangaroo)	A native of Oyster Bay
Bonep	A native of Macquarie Harbour
Kellawurumnea	A native of Pitwater
Lanney	A native of the North-West
Kunnarawialeetyé	A native of Oyster Bay
Meenapeckameena	A native of Lovely Banks
Maywedick *or* Maywerick	A native of Circular Head District
Redaryioick	A native of Port Davey
Reeamia puggana	A native of Pitwater—the only capture when "the line" was out in 1830
Menepackatamana	A native of the Derwent River District
Paloona	A native of Circular Head District
Rienaebuhye (literally, snow falling)	A native of same District
Rialim	Ditto
Laranah	A native of Cape Grim interior
Noblatigh	These two last-named were of the family captured in 1842 or 1843, and no wild aborigines have been seen on the mainland since.
Mooltea langana	A native of Launceston District
Rawaeleebana	A native of Bay of Fires
Noteningunna	A native of Port Sorell

Munghepuganna	A native of the District about Bothwell and Oatlands
Punghabonyena	A native of St. Paul's River District
Rawanegh	A native of North-West District
Lannamena	A native of Ben Lomond
Pennabookh	A native of Circular Head District
Tarooltigh	Ditto
Kaeetapanna	A native of Oyster Bay
Lekamughné	A native of District of Circular Head
Monopeletto	A native of District of Derwent River

WOMEN.

Taenghanootera (literally, weeping bitterly)	A native of George's River
Worromonoloo (literally, boughs)	A native of the Piper's River Road
Rammanaloo (literally, little gull)	A native of Cape Portland [District
Wuttawantyenna (literally, nausea)	A native of East Bank of Tamar River
Plooranaloona (literally, sunshine)	A native of George's River
Tenghanoop	A native of Port Davey
Trooganeenie*	A native of Mount Royal
Metakartea	A native of North-East Quarter
Tiabeah	A native of Bruni Island
Koonya	A native of Sorell
Pueelongmeena	A native of Oyster Bay
Unghlottymeena	A native of North-East
Rayna	A native of Pieman's River
Penghanawaddick	Ditto
Oattamottyé *or* Wattamottyé	A native of the valley of the Tamar
Rhomdyé	A native of Oyster Bay [River
Kittawa	A native of District near Detention River and Circular Head
Mialughtena	A native of Campbell Town District
Kannabootya	A native of North-West interior
Tialeawé	A native of Port Sorell
Poingana-comyena	A native of Pitwater [Head
Mooreenunga	A native of North-West near Circular
Pooratamena	A native of George's River
Tangaragootta	A native of Banks of the Derwent River

ABORIGINAL VERSES IN HONOUR OF A GREAT CHIEF, SUNG AS AN ACCOMPANIMENT TO A NATIVE DANCE OR RIAWE.

Pāppĕlă Rāynă 'ngōnўnă, Pāppĕlă Rāynă 'ngōnўnă,
Pappela Rayna 'ngonyna!
Tōkă mēnghă lēăh, Tōkă mēnghă lēăh,
Toka mengha leah!
Lūghă mēnghă lēăh, Lūghă, mēnghă lāăh,
Lugha mengho leah!

* This woman was the last representative of the race.

Nēnă tāypă Rāynă poōnўnă, Nēnă tāypa Rāynă poōnўnā
Nena taypa Rayna poonyna!
Nēnă nāwră pēwўllăh Pāllăh nāwră pēwўllăh,
Pēllăwăh, Pēllăwăh!
Nena nawra pewyllah, Pallah nawra pewyllah,
Pellawah, Pellawah!

FRAGMENT OF ANOTHER SONG.

Kōlăh tūnnămĕ nēănўmĕ
Pēwўllăh pūggănārră;
Rōonăh Lēppakă mālămāttă
. . . Lēōnāllĕ
Rēnăpĕ tāwnă nēwŭrră pēwŭrră
Nōmĕkă pāwnă pŏolăpă Lēlăpăh,
Nōngănĕ māyĕăh mēlărōotĕră
Kōăbăh rēmăwūrrăh
&c., &c., &c.

FRAGMENT OF ANOTHER SONG.

Wānnăpĕ Wāppĕrĕ tēpără,
Nenname pewyllah kellape
Māyngătēă
Māynăpăh Kōlăh māypĕlēă
Wāppĕră Rōnăh Lēppăkăh
&c., &c., &c.

APPENDIX D.

I.

PHRASES AND SONGS AFTER BRAIM.

ENGLISH.	TASMANIAN.
I love you.	Mena coyetea nena.
I'll go and hunt.	Mena mulaga.
I see a vessel on the water sailing fast; but she is a long way at sea.	Mena lapey lucropey tackay penituta mocha carty manuta.
When I went hunting, I killed no less than one wallaby, one kangaroo, two badgers, and one black swan, and being hungry, I felt in my pocket for my fireworks, in order to make a fire and cook some of my game, but I found none. I therefore had to walk home before I broke my fast.	Mena mulaga laveny powa parmera, tara, lathakar, catabewy, probylathery, pamery, haminen, trairna, pooty, lapry, patrola, pomely, pooty, ribby, mena, leprena, meena.
When I returned to my country I went hunting, but did not kill one head of game. The white men make their dogs wander and kill all the game, and they only want the skins.	Malanthana-mena-tackay mulaga, pooty, nara pamery, lowgana, lee calaguna, cracky, carticata, ludarnny, parobeny, nara moogara nara mena loewgana, reethen tratyatetay tobantheelinga nara laway, rel-bia mena, malathina mobily, worby, puayunthea.

Song.

Poo-ye-carne-koon a meta
Num-ba, keta-rel-ba-ena
Too-ya-wa-ta-loo-ta-warra
Koon-a-meta-panta-warra
A ka-la-leba-iony-eta
A ka-ba-mar-keen-a

Song.

Taby-ba-tea-mocha-my boey-wa
Taby-ba-tea-mocha-my boey-wa
Taby-ba-tea-mocha-my boey-wa
Loma-ta-roch-a-ba-long-a ra
Loma-ta-roch-a-ba-long.a ra.

Song.

A re-na-too
Ket-a-ta-e-vepa
Mel-re-pa-too
A re-na-too.

Song.

Ne-par-me-ry-wa
Ne-cat-a-ba-wa
Ne-par-me-ry-wa
Ne-cat a ba-wa.

Portions of Genesis, by Thos. Wilkinson, at Flinder's Island.

Genesis—Chapter I.	Translation.
1. In the beginning God created the heaven and the earth.	1. Trota, Godna pomable heavena coantana.
2. And darkness was upon the face of the deep.	2. Lewara crackne.
3. God said, Let there be light, and there was light.	3. Godna carne, tretetea, tretetea, crackne.
4. And God saw the light that it was good, and God divided the light from darkness.	4. Godna capra tretetea lawarra.
5. God said, Let the earth bring forth grass, and it was so.	5. Godna carne coantana, nigane rothana rotana tibra.
16. God made two great lights, the greater light to rule the day, and the lesser light to rule the night. He made the stars.	16. Godna pomale cathebewa tretetea lackrana wahalenna narra pomale purlanna.
17. God set them in the firmament of heaven to give light upon the earth.	17. Godna propara narra wealicatta tringane trecktea.
21. God made great whales, and every living creature that moveth, which the water brought forth abundantly.	21. Godna pomale lackrane penunganna, cardea, penungana.
25. And God made the beast of the earth, and He saw it was good.	25. Godna pomale panalla, illa, tabela, sheepana, Godna, capra narra coopa.
26. And God said, Let us make man in our own image, after our own likeness.	26. Godna carne, mena pomale, wibeelicka mena.
27. And God created man in His own image.	27. Godna pomale wibalicka narra.
31. And God saw everything He had made, and, behold, it was very good.	31. Godna capra, cardea, narra pomale, narra carne-narra coopa! coopa.

Commenting on this translation, G. W. Walker (MS. Jour.) says: "Those words commencing with an English syllable are such as the aborigines have none, expressing the idea in their own language. Thus they seem to have no idea of a presiding power, nor any term corresponding with such a sentiment in their vocabulary. The English word has therefore been adopted by the translator with the native termination added, making 'Godneh.' The same with respect to several others. Several of these anglified terms are now in such common use among the natives that they may be considered as incorporated in the language. The word 'grāssneh' for 'grass,' is more frequently used among those at the settlement than the original term given above. It is doubtful whether "mȳneh' for 'me' or 'I,' may not be traced to the same origin."

II.

Song of Ben Lomond Tribe.

From Davies (p. 411), who says: "I cannot translate it, nor could I do so, is the subject very select?"—

Ne popila raina pogana
(Every line is repeated three times)
Thu me gunnea
Thoga me gunnéa
Naina thaipa raina pogana
Naara paara poivella paara,
Ballahoo, Ballahoo,
Hoo, Hoo!
(Their war whoop very gutteral).

APPENDIX E.

Vocabulary,

Two Popular Songs, and Names of Men and Women;

after

G. W. Walker, (MS. Jour.)

The sounds of our own language, represented in the upper line, are expressed in theirs by the mode of spelling adhered to in the line below it.

English sound of ... a e i o u - a (as in *ball*).
Tasmanian orthography e y i o u - au

English ... a (as in *bar*), e (as in *left*), long sound of a (as in *pale*).
Tasmanian a eh ai

Other sounds according to English modes of spelling.

[The long and short marks appear to indicate accent rather than quantity. J.B.W.]

Pānĭnnўwāthĭnnĕh	the head
Plĕnnĕrrĕhwārrĕh	the ear
Lĕhpēhnĕh	the eyes
Mĭnnĕrrĕh wārrĕh	the nose
Kĕhmўnĕh	the cheek
Kĕhmūnnĕh	the chin
Tūkkĕhkūllă	the thigh
Yāneh	the teeth
Mўnĕh	the tongue
Mōnĕh	the lips
Kўthĭnnĕh	the skin or hair
Nўlĕh	the eyelash
Tĕhnўnĕh	the nail
Būllĕhbўnĕh	the bones
Lōōrĕnnĕh	the leg
Lāngĕhnĕh	the foot
Lāngĕhnĕh pўnĕh-wāthĭnnĕh ...	the toes
Anneh mĭnnĕh	the hand
Mĕkkĕhthĭnnĕh pĕppўnĕh ...	the finger
Trĕhnўthă wāthĭnnă	the blood
Tōpplĕtĕ	to walk
Pōkĕrrăkāny	to talk
Nōōngĕnnĕh wāngĕn dŭnnĕh ...	to run
Lūngĕhbў nāny	to strike
Lārny	to beat
Crāckny	to sit down or rest
Ningenneh	to bring
Lўprēnny	a house
Lўgūnnўĕh	skin or exterior covering
Trārtў	stupid
Kēpĕhgĭnnĕh	to eat
Trĭngēgĭnnĕh	to swallow
Gĭblĕh	to eat
Tўwĕh rāttўnĕh	the wind blows
Wākĕh lēnnă	the sun shines
Nūggĕh lēnnă	it rains
Lĭngĕnnĕh būnnĕh	a swan's egg
Wōoměrrĕh (Australian) ...	wood
Cōăntānnĕh	the ground
Wĭber	a black man
Lōōbĕrrĕh (Australian)	blackwoman
Pōtўă	no
Alle	yes
Allă	
Arpee	
Nickeh	thiş or the
Trўmēpă	take it
Gādvĕh	plenty or many

Lōdŏwīnnў ... ... a white man
Lōōnĕh ... ... white or black woman, or girl
Mў̄nĕh ... ... I or me
Mў̄nĕh ... ... thou or you
Nāmĕnnŏlūnny ... ... they or them
Nārrĕh cōōpĕh ... ... very good
Pў̄nīckĕtta ... ... quickly
Pāněh pēckĭnnĭnnĕh ... ... a little boy
Lāckўră ... . fern root

Aboriginal Song,

Sung by the women in chorus, by various tribes of the natives of V. D. Land.

Nīkkĕh nīngĕh tībrēh nīckĕh mōllўgă pōllўlă . . .
The married women hunts the kangaroo and wallaby.
Nāmŭ rўkēnnĕh trĕhgānă . . .
The emu runs in the forest.
Nābĕh thĭnnīnnĕh trĕhgānă
The Boomer runs in the forest.
Nĕhnāněh kĕhgrēnnă . . . nў̄nābўthīnnĕh . . .
The young emu. The little kangaroo.
Trīngĕh gūggĕrră . . . Pўāthĭnnĕh . . .
Little Joey (or the suckling kangaroo). The Bandicoot.
Nў̄nābўthīnnĕh-kōōbrўněh . . . Mārĕh tĕrrēnnĕh . .
The little kangaroo-rat. The white kangaroo-rat.
Pўāthĭnnă pŭngāthĭnnĕh . . . Loŏkōōthĭnnĕh . .
The little opossum. The ring-tailed opossum.
Mўtōppўněh . . . Trў̄nōōněh . . .
The big opossum. The tiger-cat.
Wāthĕrrūngĭnnă . . . Mārĕh būnnă
The dog-faced opossum. The black cat.

A Popular Song

among all the aboriginal tribes, of which I have not obtained the meaning, being involved by them in some mystery.

Pōppўlă-rēnŭng ōnnўnă-Pōppўlă, &c., Pōppўlă, &c. . .
tēmĭngānnўă-lēmĭngānnўă-lēmĭng, &c.
Tāukŭmmĭngănnўă Tāukŭmmĭngănnў̄ă, &c., &c.
Nў̄nă tēpē rēnă pōnnўnă, nў̄nă, &c., nў̄nă, &c. . .
Nў̄nă nār ăpēwĭllў pāră, Nў̄nă nāră, &c., nў̄nă nāră, &c. . .
Nāră pēwĭllў pāllăwoŏ! pāllăwoŏ!"
Nў̄nă nāră pĕwĭllў pāră nāră pēwĭlly pāllăwoŏ! pāllăwoŏ!
Nў̄nă nāră, &c. Nў̄nă nāră, &c., &c.

[Compare this song with the one given by Milligan on p. xlvi. H.L.R.]

The following are a few of the Aboriginal Names of men and women adopting their own appellations. Those who have wives are mentioned together, the wife's name being the last.

Tōbĕlāhngtă and Rōōmĕhtў̄mў̄ěnă, (chief of the Oyster Bay Tribe and his wife.)

Mōnnōpĕllўātă and Mĕllōnnĕhmĕtўă, (chief of the Big River tribe and his wife.

Trōōlpānĕh ănd Lēgēhnўmīnnĕh, (chief and his wife, of the tribe infesting Port Dalrymple and region around Launceston.

Trўgōōmўpoŏnānĕh and Rōōmtўēnnă.

Pānnĕhrōōnĕh and Pĕllōnnўmўnă. Rōōlpānĕhnў, a great warrior of the same tribe—the chief was also renowned as a warrior.

Rāmĕhlălōōnĕhnў. (Munro's Woman 'Jumbo.')

Kōōnĕhbōnnĕh and Mўnălăltēny. Lălbrўĕhnўnānў and Mўmĕhlānnўĕhnānў. Nōtўĕhkĕhprēnnă (a female), Wāthўlăccōtyў (a female.)

Trōnĕgrĕhbch, Līllĕhlōĕh and Wāwў, are three young men of Port Dalrymple tribe, who subsequently proceeded with the commandant in the 'Charlotte' to the Hunters Island.

APPENDIX F.

Tasmanian-English Vocabulary.

AS all the vocabularies handed down to us are English-Tasmanian and none are Tasmanian-English, it was suggested to make a compilation of one Tasmanian-English vocabulary from all the vocabularies. The initiative is due to Mrs. E. B. Tylor. In preparing this vocabulary I have attempted to simplify the spelling as follows where I have felt that I could safely do so without impairing the integrity of the word:—

For oo the letter u with Italian pronunciation has been substituted; thus for boorana, burana is used; for Kaaoolegebra read Ka-u-legebra. For ee the Italian i is used, thus for keeta read kita; for kaeeta read kaïta; for lia, liah, lya, leah, lea read lia; for leh read lé; for c and ck read k; for y read i, and for ya read ia. All duplications of consonants are dropped, thus for erre read ere; for kroatte read kroate. The conjoint consonants of which the pronunciation is not clear, such as th, ch, etc. are left as printed. By the adoption of this method words of same meaning but of widely different and, therefore, misleading spelling have been brought together, and the work of the student much simplified.

Abri ...	... Arms	Balawiné	... Ochre (red)
Aia ...	... Birth	Baluïuna	... Blood
Ala, Ale...	... Yes	Barana ...	.. Wound; shell-fish
Aliri ...	... Three	Beige ...	... Teeth
Anamana, Anémine	Hand	Belanilia	... Shadow
		Beguta ...	... Man (white)
Ania! tebora! ..	Aha! you are sulky all of a sudden	Beroïa ...	... Broom (a besom)
		Binana ...	... Laughing
Ania ...	... What? What's that?	Blaktera...	... Eyebrows
		Bleagana	... Kangaroo Skin
Anme ...	... Finger, Forearm	Blemana	... Mother
Arpu ...	... Yes	Boabenetia	... Grin (to make faces)
Avere ...	... That	Boata ...	... Freestone
Awitaka...	... Head	Bodenevoued	... Little
Badani ...	.. Child	Boilé ...	... New (not old)
Bagota ...	... Cloud	Boira ...	... Kangaroo Skin, also cloak of K.S.
Bairkutana	... Horse		

Bolouina ... Blood; red
Boue lakade ... Water
Breone ... ... Fish
Bringdeu ... Eyebrow
Bubialah ... Wattle tree (sea-side) (*Acacia maritima*)
Buguré ... ... Plunge (to); dine (to)
Bukalo ... ... Bullocks
Bulébiné ... Bones
Bulubenara, kuaïeta Dog
Bungana ... Chief, King
Bura ... ... Two
Bura ... ... Thunder; rain
Burana ... ... Smoke
Bure ... ... Blow (to)
Burdunia ... Night
Daina liah ... Night
Daledine ... Stars
Darwala... ... Bird
Denia ... ... Neck
Diberana ... Girl
Dieka namenera Growl
Dogna ... ... Foot
Dregena... ... Hand
Driue ... ... Leaf
Drogue ... ... Coïtion
Drohi ... ... Laugh (to)
Druan a mala ... Forehead
Elbenia ... ... Large
Eloura ... ... Head
Elpenia ... ... Large
Elpina ... ... Eye
Emita ... ... Sand or earth
Ere ... ... Yes! Good!
Eriba ... ... Cockatoo
Eugenana ... Hawk (Eagle)
Evérai ... ... Eye
Ewuka ... ... Head
Gadié ... ... Plenty or many
Gagvui ... ... Warm oneself (to)
Galogra ... ... Dance
Ganameñié, ganemanga Locust
Ganemerara ... Come
Gan henen henen Sparrow-hawk
'Gdula ... ... Acid (taste)
Giblé ... ... Eat
Girgra ... ... Parrot
'Gnamela Mailé? When and where
'Gni-muklé ... Aged (literally rotten-boned)
Grana Kuna *or* Kanaibi Yawn, gape
Greigena ... Bird
Grita ... ... Gum-tree
Gualangta ... Eagle
Gualengatik guangata ... ... Deaf
Guanera ... ... Kneel (to)
Guenerouera ... Tongue, the
Gui ... ... Wood
Guna-lia ... Arms
Gune ... ... Sand
Guniem waubera-bu By and Bye
Gunta, gonta; gunta longa Earth *or* ground
Haku-tetiga ... Go home
Heka ... ... Crystal
Heré ... ... Breast (of a woman)
Iane ... ... Teeth; to bite
I-aing-la-lia ... Bad (no good)
Ienebe ... ... Knee
Ietiapé ... ... Awake him, rouse him
Ingenana ... Hawk
Iola ... ... Bird, black petrel
Ka-ana ... ... Shell
Kabararik ... Shag, cormorant black (*Phalacrocorax corboides*)
Kabelti ... ... Go
Kabrouta ... Thirst
Kakbenina ... Spittle
Kaéné ... ... *Haliotis*
Kaïta ... ... Dog
Kaïtaguanamena Friend
Kaïtena Malangiena Young (little) boy
Kaïto Kekrabona Barren (woman)
Kaimonamoï ... Spit
Kal-a-ba-wa ... Two
Kakanina ... Mouth
Kakara waialé ... Tired
Kambalaté ... Afraid
Kamena ... ... Chin
Kamena mina ... Spit
Kamnina ... Chin

Kamona moina ... Venom
Ka'mi ... ... Mouth, teeth, *or* tongue
Kana ... ... Pool *or* Lagoon; full (a vessel filled)
Kana ... ... noise
Kana munalané Impatient; to dispute; eloquent, talkative
Kana muna lané mentakuntibi Hold your tongue, be patient, by and bye
Kanamaïété Echo
Kana noangaté Good person
Kanara ... ... Magpie
Kanara ... ... Little
Kana roilugata Murmur
Kana wata ... Fetch (to bring)
Kane ... ... Speak (to)
Kanebo ... .. Hold your tongue, be patient, by and bye
Kaneina, Kanea, Kanina Mouth
Kane proine wag-[aba Loud (to speak)
Kanewedigda ... Sing (to)
Kanglonao ... Come? will you
Kanlaride ... Crown of shells
Kanola ... ... Stout
Kantogana weberi Distant
Ka-nuna ... Tiger V.D.L. (*Thylacinus cynocephalus*)
Kapougi lia ... Mouth
Karraca ... .. Parrot
Karadi ... ... Friendship
Karde ... ... Five
Karde karde ... Ten
Kar-di-a ... ... Two, a higher number than
Karena ... ... Gums (of the mouth)
Karnalare ... Conversation (a great talking)
Karnamunalané Conversation (a great talking)
Karnaroide ... Dry
Karnialimenia, Karnalirya Conversation (a great talking)
Karni ... Shout (to)
Kartela ... ... Seal
Katal .. ... Snake
Katamoi ... Gums (of the mouth)
Katia, Karté ... Bad
Katebоeve ... Two
Katina .. ... Lie (verb)
Katina ... ... Cow
Kateila ... ... Seal
Katribiutana, Katrebutiani Dry
Kaviranára ... Belly
Kaiena ... ... Tongue
Ka-ū-legebra ... Feather
Ka-unilia ... Afternoon
Ka-uta ... ... Evening; dusk
Kawaluchta ... Conflagration
Kawala ... ... Shout (to)
Kawala ... ... Shoulder, under (arm-pit)
Kawda ... ... Shoulder, under (arm-pit)
Kawèrini ... Belly
Kawna ... ... Teeth
Kawurina ... Fire in the Bush grass
Kawuto ... ... Afternoon, evening
Kekana elangunia Good person
Kèka ... ... Crystal
Kelabate Korah Backward
Kélangunia ... Swan
Kela-katena ... Crow
Kelatie ... ... Deep (water)
Kemunné ... Chin
Keminé ... ... Check
Kenara ... ... Magpie
Kenganūowa ... Parakeet (*Euphema chrysostome*)
Kenweika ... Scold
Kepéginé ... Eat
Kita boena ... Gosling
Kethana ... ... Hair
Kewatna ... Testicle
Kible ... ... Eat (to) drink (to)
Kide ... ... Hair, beard
Kidna ... ... Skin
Kie ... ... Spear (to)
Kigranana ... Kangaroo Pouch
Kikawa ... ... Sharpen
Kina tiwa ... Bleed
Kindrega ... Beat (to)
Kithiné ... ... Skin or hair
Kitrelbia ... Sullen

Kitrelbia-numena, penigomari! Aha! you are sulky all of a sudden
Kiunta ... .. Warratah (*Tolopea truncata*)
Koagara ... Fly (like a bird)
Koa-langatik ... Stupid
Koamniena ... Quiet
Koananietia ... Fury
Koantané ... Ground
Koaté ... ... Instant (quick)
Koïba ... ... Wombat (*Phascolomys vombatus*)
Koi'gi ... ... Ear
Koïnaratingana Shore (Sandy-beach)
Koïule, Ko-ulé, Tug (to, at a rope)
Kocha ... ... Swan
Koka ... ... Red, blood, ruddy cheeks
Kokanalia ... Owl, small (*Anthene Boobook*)
Kokata ... ... Howl (in distress like a dog)
Kokatah... ... Owl, large (*Strix Castanops*)
Kokeri Kokelitie Mud, sediment
Kokina ... ... Hawk, (eagle)
Kokolini konkua Demur (grumble)
Ko-kra ... ... Twitch (pluck)
Kokura ... ... Jerk
Kokuina ... Beard
Kolé ... ... Twitch, (pluck)
Koliena ... ... Orphan
Komeka... ... Egg
Komené-wagelé Beard
Komena-purena Beard
Komena-rania comineralia ... Beardless
Komeneana ... Moth
Komniena ... Chin
Komptena, Komtanor ... Spirit of evil—the devil; dog
Komtenana ... Grass-tree
Komiena ... Gristle
Kongatuïle, Kongatune [guiné ... Crazy, Cranky
Kongine, Kongene ... Beard Chin
Koniab ... Hold your tongue, be patient, by and bye
Koruna ... ... Eagle (wedge-tail)
Kothé ... ... Soon, hastily, quickly
Koti-melitié ... Boy (large child)
Kotomaletie ... Girl
Kotrulutié, Kotruolutie ... Babe, newly born infant
Kotubé ... ... Tug (to, at a rope or line)
Kowanriga ... Ear
Kowiné ... ... Beard
Kow-in-timi ... Beardless
Kowïna ... Hawk (eagle)
Ko-ulopu Jerk, draw, pull
Kraka-neka, Krakné Sit down, rest
Kraka-wugata ... Stand (stand up)
Krakēna .. ... Stand, sit, stop, or stay
Krakanieak ... Pain, ill, sick
Kragana... ... Flesh
Krag baga ... Death (to die)
Kraïarena ... Volute, long (*V. fusiformis*)
Krani-mongtheé Awake (to open the eyes)
Krang-burak ... Ripe
Kratabé ... ... Wait
Krēman puna ... Wart
Krigenana ... Kangaroo Pouch
Kroana ... ... Climb (to)
Kroate ... ... New (not old); now (at this time)
Kroata melitié ... Juvenile
Kroata langunia Wife, newly married
Kroti ... ... Instant (quick)
Kroto mélitié ... Woman, young girl
Krotomientoneak Apparition
Kronié ... ... Climb (to)
Krowrowa ... Night
Krudah ... ... Parrot (Green)
Krugana ... Parrot (Green)
Krougana wugata Aloft
Krupena... ... Gannet
Kuadne, Kuani... Woman, wife
Kuangloa ... Come? will you
Kuegi ... ... Head
Kuendera ... See, I

Kuengi-lia ... Ears
Kugana langhta Loud (to speak)
Kugawinia ... Pebble, rolled Quartz
Kuina ... ... Eagle (Wedge-tail)
Kukana ... Girl (little)
Kukana liéria ... Talk (too much)
Kukana hudawina Boy (a little) speaking)
Kukana muna-lané Talk (too much speaking)
Kukana puniepara *or* lenagangpa Whisper, speak low, let nobody hear
Kukana walamo-niak Noise
Kukana wurarena Shout (yell)
Kukana wurawina Echo
Kukanaroiete Thirsty
Kukanaboï ... Tie (a knot)
Kukamena-mena Foam (froth), trickle
Kukuna poipug-iapa Displease (to make angry)
Kulia ... ... Kangaroo (brush)
Kulugana, Kurlu-gana, Kublugana Claw (talon)
Koulangtarata ... Dull (stupid dolt)
Kumegana ... Chin
Kumila ... .. Fly (like a bird)
Kumiena ... Weak
Kuna ... ... Kangaroo rat
Kunawra Kuna... Falmouth and George's River
Kuniamé ... Stop
Kuniwatera ... Fetch (to bring)
Kunmunera ... Talk (too much speaking)
Kunraré .. Talk (too much speaking)
Kuoïba ... ... Wombat
Kura ... ... Swan
Kourah ... ... Water-pitcher (made of the thick leaves of the large Kelp)
Kuraililé ... Magpie
Kurena ... ... Little
Kurina ... ... Fang (canine tooth)
Kutamoilé ... Caul

Labagina ... Cat (small native)
Laboibé ... Cat (large native)
Labitaka, labrika Foot
Ladiné ... ... Breast (of a man)
Laé rene ... Bird, a small
Lagana, lagara ... Foot
Lagarude ... Warm
Lagra ... ... Help
Lagowuna ... Moss
Laguana ... Burn oneself (to)
Lagūnta .... Tiger V.D.L. (*Thylacinus cynocephalus*)
Laianunia ... Sea-horse (*Hippocampus*)
Laiatina ... Tor (a peaked hill)
Laibrenala ... Island (large)
Laidóga ... Heel
Laieka ... .. Humid (wet damp)
Laiïriak .. ... Bitter
Laieté pawé ... Hill (little one)
Laieté proig ... Hill (mountain)
Laiika .. ... Wet (rainy)
Laina .. ... Drink (to)
Laingana ... Fire-tail (*Estrelda bella*)
Laini ... Untie (to)
Laiwuroi .. Perspire
Lakaniampaoik Bandy-legged
Lala ... ... Emmet (Ant), red body, black head and tail
Lalabi ... .. Boat
Lalubegana ... Man (old)
Laliga ... ... Kangaroo
Lamilbena ... Drake
Lamunika ... See
Lanaba ... ... Pelican
Lané poeré ... Grease the hair (to)
Lané ... ... Hit, strike, flog, [beat
Lanena ... ... Day
Langna ... ... Leg
Langana, langene Foot
Langené piné wa-tiné Toes
Langwé .. ... Grub
Laninga noilé ... Falsehood
Laniniua ... Mutton bird
Lapa ... ... Pigeon (bronze-winged), wing

Lapoile lunagrina mulana Friend
Lapoinia ... Fern-tree
Lapoitale, lapoitendailé Infant, newly born
Lapri ... ... See
Lapugana ... Cat (small native)
Laraminia ... Grub
Largana... ... Cat
Larni ... ... Beat
Laré ... ... Scratch
Lata, latawiné ... Ore of Iron, Iron Glance (used by the aborigines as a black paint)
Latanama ... Leg
Launa ... ... Owl, small (*Athene Boobook*)
Launana ... Tiger V.D.L. (*Thylacinus cynocephalus*)
Lavara ... ... Little
Lawita-brutia ... Fern
Lazaka ... ... Kangaroo (brush)
Laz'lia ... ... Pelican
Lebrana... ... Marrow
Ledrae ... ... Dance
Ledrani... ... Sing (to)
Lederakak ... Oyster
Legana ... ... Water (fresh), sea
Legana, legara... Evacuate (to)
Leganegulumpté Beat (to strike)
Legara ... ... Run
Legara liawarina Flay
Leglitia mengena Wave
Legromena ... Sweat (to perspire)
Legunia ... Dress or covering
Leiemtoniak ... Ashamed
Leiïna ... ... Fundament
Leina ... ... Kangaroo
Liïninė ... ... Eyebrow
Leipa ... ... Woman's
Leipa ... ... Fire
Lelagia ... ... Kangaroo
Lelangta ... Gun (musket)
Lele ... ... *Huîtrier noir*
Lemanrik ... Eye
Lemar kutia ... Brush, dense forest
Lemena... ... Oak
Lemia ... ... Hastily (quickly), soon
Lemiouteritia ... Glutton
Lemuk ... ... Kangaroo (male)
Lena ... ... House or hut, place
Lena wugta rotalibana Encampment
Lena ... ... Brush Kangaroo
Lena, leni ... Salt-water, fresh water
Lenere ... ... Backward
Léngomènia ... Eel
Leni ... ... *Sclerya* (a species of very large)
Lenigugana ... Stars (little)
Lenikarpeni ... Stone (a)
Lenimebrié ... Filth
Leninga... ... Bandicoot (*Parameles obesula*)
Lenira ... ... Bandicoot
Len parena ... Stone (a)
Lepena ... ... Eye
Lépéné ... ... Eyes
Lepera ... ... Neck
Lepina ... ... Neck
Leprena... ... House or hut
Leputala ... Dog (native) [?]
Lerana ... Ray (Stingaree)
Lere ... ... Breast
Lerga ... ... Waddie, a truncheon-like weapon, used as a missile in war and hunting.
Lérina ... ... Bat
Lerina ... ... Gun (musket)
Leripuntabi ... Chase (to)
Leritiana ... Gunpowder
Lerui ... ... Water (fresh)
Leruna ... ... Flounder (flat-fish)
Letiné ... ... Peak (a hill)
Levira ... ... Night
Leuna ... ... Boy
Leuniana ... Leg, left
Leunia elibana Leg, right
Leurina ... ... Leg
Lewan ... ... Wind
Lewanhok ... Wind, high
Leward ... ... Foetus
Leware ... ... Night
Lewatenu ... Far
Lewlina... ... Ears

Lewnana ... Den
Lewrewagera ... Island
Li ... ... Weapon
Lia ... ... Leg
Lia ... .. Water (fresh)
Liakani ... ... Yawn
Lia lé ... ... Sea (ocean)
Lialaragono ... Sneeze
Lia láratame ... Foam (froth)
Lialitea ... ... Sea (ocean)
Lialugrana ... Water (warm)
Lia mena ... Lake (lagoon)
Lia noatiė ... Water (salt)
Lianelé ... ... Play
Liapatiena .. Honey-sucker (*Meliphaga Australasiana*)
Liapunerana ... Fury
Liapota, liaputa Creek, small river
Lia ruolutia ... Float (to)
Lia tarigtia *or* terutena Flow (as water)
Lia tiena ... Bald-coot, (*Porphyrio melanotus*)
Liatimi ... ... Bosom (man's)
Liaturi ... ... Wave
Liawena ... Leech
Liawenie, liawine Water (fresh, cold)
Liawinawa ... Toad or Frog
Libra, lebrina ... House or hut [*bella*
Lieka ... ... Fire-tail (*Estrelda*
Lielowulingana lielle wollingana Crevice or fissure in rocks, caverns
Lieltia ... ... Rollers or breakers on sea-beach
Liemkaniak ... Drop (water)
Liena ... ... Fire in the bush grass
Liena puna ... Egg
Liena wutia ... Sea (ocean)
Liena pe-unia ... Water (warm)
Liena pe-uniek ... Water (warm)
Liena elibana ... Fresh water
Liena ... ... Iguana (lizard)
Liena ... .. Kangaroo (brush)
Lienapontendia Fire-tail (*Estrelda bella*)
Lienegi miawero Displease (to make angry)
Lienė ... ... Sing (to hiss or fizz in the fire)
Liengana ... Buttock
Lieniak ... .. Swell
Lienina purina ... Eyebrow
Liéniré ... ... Fresh water
Lieni riakuna ... Sing a song
Liė nongatė ... Fresh water
Lienowitiė ... Salt on the rocks by the seaside
Lientable, taga muna! Awake (rouse ye, get up)
Lientiak... ... Wake
Lientiapé ... Awake him, rouse him
Lienuté ... ... Ashamed [mals)
Lienwolingena ... Den (of wild ani-
Liepeta ... ... Gull (*Larus Pacificus*)
Liergrapoinena Exuvia (skin of a snake)
Lierkapuna,lierkanapuna Exuvia (skin of a snake)
Lieta ... ... Sharp (like a knife)
Lietelina ... Side (the)
Lietina .. ... Water (cold)
Liïmata liïmena Boil (*Furunculus*) abcess
Liïmena kamei Hide (to conceal kangaroo)
Liïmuneta ... Eagle's nest
Liïnganena ... Rat
Liïta, lietena ... Crow
Liïwugta ... Eagle's nest
Ligrame... ... To-morrow
Ligunie ... Skin or exterior covering
Lika ... ... Wherry (sea-shell)
Likoté ... ... Rage
Lila ... ... Cat, gun
Lilberik ... ... Eyelash
Lilia ... .. Water (fresh)
Limeri ... ... Cloud
Limeté ... ... Abscess
Lina buna ... Roe of Fish
Lina ... ... Opossum mouse (*Phalangista nana*)
Lina, linai ... Penis
Linangunié ... Fury
Lina ... ... Crow
Liné ... ... Nest (birds), house or hut, place, smell

Line ... ... Penis
Lineda ... ... House
Linelibana ... Water (fresh)
Linena ... ... Eyry
Linépoinena ... Place, this
Liné poine noilé Filth
Line rotali ... Encampment
Liïneraga ... Forget
Lingana lua renowa Amatory (rakish)
Lingené bune ... Swan's egg
Lingowena ... Eel
Linialé ... ... Mirth, Diversion (sport, play)
Linugé noilé ... Lie (falsehood)
Liopakanapuna... Salt on the rocks by the seaside
Lipi ... ... *Virilia*
Lipreni ... ... House
Lirevigana ... Island
Litaranga ... Kneel
Liue ... ... Navel
Liutece ... ... Low
Livore ... ... Night
Liwun ... ... Child
Li-wuramoina ... Sweat (to perspire)
Liwuré ... ... Flambeau
Liwuré ... ... Skin of kangaroo
Liwureniena ... Wattle bird smaller
Loagna ... ... Sleep (to)
Loakenamalé ... Barren (woman)
Loale pugana ... Woman, young girl
Loalibé ... ... Ship
Loa lingana ... Vent
Loa Magalangta Deep (water)
Loa-mineri ... Beauty (fine-looking woman)
Loana elibana ... Woman, handsome
Loanga metia ... Sexual intercourse
Loangaritia ... Tick (parasitic insect)
Loa niri... [iak Woman, handsome
Loa-niré liadiwa- Woman, handsome
Loantenina ... Stone
Loaparte . . Black
Loara ... ... Charcoal
Loaranelia ... Azure (sky)
Loarina... ... Caul, windpipe (*Popum Adami*)
Loarina ... ... Tiger V.D.L. (*Thylacinus cynocephalus*)
Loata ... ... Tree (gum-tree)
Loata kitana ... Twig
Loatera ... .. Ant, red body, black head and tail
Lobah ... ... Spark, fire
Lodamerede ... Strangle (to)
Lodowine ... Man (white)
Loelangta ... Rock (large)
Loente wamla ... Last (to walk last in file)
Logatalé mina ... Daughter
Logongiena ... Opossum mouse (*Phalangista nana*)
Logowelae ... Valley
Logune ... ... Cut (to)
Lognenena ... *Phalanger*
Loidrougéra ... Propagation (the act of)
Loié loiningé ... Fundament
Loigana... ... Serpent (black snake)
Loiké ... ... Gum-tree (*Eucalyptus*)
Loila ... ... Sky
Loina ... ... Sun (the), day, conflagration
Loina, loiena ... Serpent (black snake)
Loina, loine ... Stone
Loini Broyi ... Rock (large)
Loingana ... Blow (with the mouth forcibly)
Loiorana ... Wind
Loioruna ... Wing
Loiowiba ... Day
Loipune ... ... Hurt (with waddie)
Loira ... ... Charcoal reduced to powder
Loirmena ... Scab
Loi-ulena ... Well (spring)
Loiuné ... ... Blow (with the mouth forcibly)
Lokota ... ... Shore
Lola ... ... Gun
Lola, lolara ... Earthworm
Lolna ... ... Woman
Lomalié ... ... Great-bellied (with child)

Lomatiluta ... Pregnant
Lomawpa ... Far
Lomodina, lomatina, lomate Belly, intestines
Lomi ... ... This way
Lona ... Windpipe
Lona ... ... Rock (large)
Lonabiadé ... Hoarse
Lonbodia ... Oyster
Lona muta ... Mountain Duck (*Anas Punctata*)
Lone ... ... This way
Lonoi ... ... This
Longa ... ... Stone (a)
Longana, lonny Sleep, asleep
Longatalina ... Woman, adult
Longatylé Girl
Lonipak ... Hoarse
Longwini ... Fleece (or fur of animals)
Lonolaré ... Sneeze
Lonuguta ... Sneeze
Lopa ... ... Fire, spark
Lopatin ... ... Flame
Lopiteniba ... Barren (woman)
Loputal ... ... Dog (native)
Lora ... ... Frog
Loraina ... ... Neck
Lore ... ... White
Lori lori... ... Fingers
Lorina ... ... Waddie
Loriomena ... Scab
Lorokuka ... Mutton fish, smooth (*Haliotis*)
Lota, lotté ... Gum-tree (*Eucalyptus*), tree
Lotomalangta lumena Ship
Louana ... ... Woman (black)
Louba ... ... Oyster-shell
Lougoli ... ... Drink
Louna ... ... Stone [snake)
Lounabe ... Serpent, (black
Louniaté ... Foolish (or fool)
Louod ... ... Child
Loura ... ... Ray (Stingaree)
Lourfgana ... Forest
Lowa, lowana ... Woman
Lowana-elaptha-tié *or* elibanalia Beauty (fine-looking woman)
Lowana Kaïtena *or* Kitana Young (little) girl
Lowan kareimena Grandmother
Lowa lugata ... Infant, female
Lowa Miniena ... Adult woman
Lowala omnena *or* umanienia Great-bellied (with child)
Lowlapewana ... Woman
Lowa proina ... Fat woman
Lowa pugatimi ... Barren (woman)
Lowa pugelanié Uxorious
Lowarinakuna ... Bark of tree (flapping)
Lowatimi ... Bachelor
Lowa lengana ... Hole (like wombat burrow)
Lowaberilonga ... Pet (pettish)
Lowalinamela ... Milt of fish)
Lowamakana ... Circle
Lowangerimena Flea
Lowaperi longha Sullen
Lowaka (*p*) ... Dead
Lowatka (*v*) ... Dead
Lowatobeolo kakanené Sullen
Lowdina ... Dog (native)
Loweli ... ... Quaff (drink)
Lowenrupa ... Wake
Lowerina ... Tiger
Lowide ... ... Scab
Lowini loilia *or* ruloi Gale
Lowina ... ... Scales (of fish)
Lowiné ... ... Feather
Lowlobengang ... Man (old)
Lowuné ... ... Scarify
Lowoiena ... Opossum mouse (*Phalangista nana*)
Luawa ... ... Many (a great number)
Luba ... ... Oyster-shell
Lubada ... ... Casuarina, fruit of
Lube ... ... She oak (a species of fir-tree)
Lubeiera ... Neck
Lubere ... ... Woman (black)
Lubra [*Australian word*] Woman
Lubra, matah-prena Penis

Lu-be ... ... She-oak tree
Ludineni ... Girl (little)
Ludowiné ... Man (white)
Ludowing ... Man (white)
Lué ... ... Navel
Luika ... ... Bat
Luena ... ... Night
Lug, lugana ... Foot
Lugana a-uta *or* aguta *or* oangta *or* anguta Foot (left)
Luga worina *or* elibana Foot (right)
Lugaboiné ... Track (footmark)
Lugana mara *or* kana Foot-step
Luga-luna, lugiena Sole of foot
Luga umené *or* pula Instep
Luga tonié ... Nail (toe)
Lunganterina ... Paw
Lugamute ... Lame
Luga poerania .. Survivor
Luga ... ... Bottle
Luganá ... ... Water (fresh) to drink
Lugana ... ... Oyster
Lugana nienia ... Owl, small (*Athene Boobook*)
Lugana-brena ... She-oak tree
Lugana Pugarané Flog
Lugara ... ... Fun (sport), play
Lugara Riawé ... Diversion (sport play)
Lugaranialé ... Daylight
Lugatik ... ... Tide
Lughi ... ... Navel
Lugorato ... Summer
Lugoilia mungoina lia Bandicoot (*Parameles obesula*)
Lugra lugrata ... Heat, hot
Lugra-pawi, lugarato pawé Spring (wattle-blossom season)
Lugrana... ... Waddie, a trunch-eon-like weapon, used as a missile in war and hunting
Lugra-niré ... Leg (right)
Lugreto .. ... Warm
Lugruta ... ... Tide
Lugtiak ... ... Tough
Lugtoi ... ... Gunpowder
Luguna golumpte Beat, to strike
Luiena ... ... Native cat, small (*Dasyurus viverrinus*)
Luïna .. ... Wren, blue-headed (*Malurus longicaudus*)
Luïnalangta ... East Bay Neck
Luiroponi, luirapeni Ship or boat
Luïteiana ... Gull (*Larus Pacificus*)
Lukangana ... Wallabee (*Halmaturus Billardieri*)
Lukrapani ... Canoe
Lula ... ... Foot
Luna ... ... Cat (large native)
Luna-riabé ... Song
Luné poina makaba Ship
Luna kana ... Belch (to)
Luné ... ... Woman or girl (white or black)
Lungana ... Fleet (swift), run together
Lungana .. To flog, to strike, to kill
Lungebi nani ... Strike
Lūnga nūa wah Heron (blue crane) (*Ardea Nov. Holland*)
Lūnganena ... Rat (long-tailed)
Lunta .. ... Low
Luona-kuna ... Belch (to)
Luowa ... .. Few
Lupári ... ... Free
Lurana ... ... Shoulder (under arm-pit), brushwood
Lure ... ... Ankle
Lurené ... . Leg
Lurga ... ... Woman
Lurgu ... ... Kangaroo (female)
Lūringa ... . . Rat, long-tailed
Lusivina ... Man
Lutana ... .. Moon
Lutibia ... ... Wake
Lutiena ... ... Red-bill
Lutga ... .. Serpent (black snake)

Lutregala ... Day (fine)
Lutubrenemé ... Look (to gaze)
Luüdouene ... Man
Luweina ... Children
Mabia ... One side, round turn
Mabilé ... ... Altogether
Mabola ... ... Many (a great number)
Mada lia ... Testicles
Madé guera, madegera Eat, I will
Maga, magana ... Pubes (*mons veneris*)
Magra ... ... Day (a)
Magrania ... *Haliotis glabra*, smooth, muttonfish
Maguelena ... Belly
Mainentaiana ... Fog
Maiïnabiek ... Twins
Maitingule ... Aquiline (Roman-nosed)
Makrie-minamru Nurse
Makubuna ... Depict (draw a design in charcoal
Makunia ... Sleep (to)
Malabeabu ... Green (thing)
Malaka ... ... Grow (as a tree, child)
Malana ... ... Canoe (Catamaran)
Malana mina ... Eyry
Malane ... ... Yellow ochre
Malané, molanü Frigid (cold)
Malangiena ... Boy (small child), infant
Malaride ... Cold
Malbena... ... Drake (wild)
Malia ... ... Clean
Mali ... ... White
Maliak ... ... Humid (wet damp)
Malliak reglitia... Sweat (to perspire)
Maliaré ... ... Foot (right)
Malitié ... ... White, blossom
Malengena ... Son
Malia-lia ... No
Malompto ... Shore
Malua ... ... White
Malougna ... Sleep (to)
Malumbo ... Absent
Malumniela ... Near
Maluna ... ... Nest (bird's)
Maluta ... . Circular Head (locality)
Mamana .. Tongue, the
Mana ... .. I, me
Mana . ... Wattle-tree
Mana ... ... Catarrh
Mana lari, mannaladi Catarrh with *Dyspnoea*, cough
Mana méredé ... Expectorate
Mana mena .. Venom
Mana puna ... Tail
Manamera ... Thumb
Manana, manena Dirt, earth, mould
Manana Malié ... Dirt (mud of a whitish colour)
Manana rulé ... Dirt (mud dried)
Mananiwailé ... Mud, sediment
Manata rula ... Serious (sad gaze)
Manemenéna ... Dumb
Manina langatik, *or* laiawé Steal
Manintaiana ... Falsehood
Manenge *or* Manenia kitana Brook
Manengtianga, Tiangamonini raparé Lie, Falsehood
Manga ... ... I, or me, or mine
Mangapoieré ... Grow (as a tree, child
Manga-namraga Know (to), see
Mangelena ... Rain
Mangeluwa ... Load
Manina ... ... Ground
Manlumbéra ... Distant
Manrable ... Face
Manta ... ... Long way or time
Maniakuani ... Murmur
Manouadra ... Kernel of *Eucalyptus resinifera*
Manugana ... Spawn (of frogs)
Manura ... ... Moss
Manuta ... ... Way (long) or long time
Mapilriagunara... Full (after a meal)
Mara ... ... Name of a man
Mara, marawa, marai One
Mara ... ... Five

Ma-ra-komenia... Vale or Valley
Marakupa ... Handsome
Marama... ... Stars
Marana ... ... War (skirmish, one or two killed)
Maranek ... Burn oneself (to)
Mara-wai-li ... Vale or Valley
Mararika ... Parakeet (musk)
Marewialai ... Jealous
Marina .. ... Seal
Marinuk .. ... Lad
Martula ... ... Circular Head (locality)
Mata .. . Death (to die)
Mata e nigo ... That kills, that is mortal
Mata ... ... Round like a ball
Mata ... ... Testes, scrotum
Matà-prena ... Penis
Matawebé ... Wood, firewood
Mateté loguatame Friend
Mat guéra, mat-gera Eat, let us go and, go and eat
Matiena lug ... Footmark of white man
Ma tilati... ... Full (after a meal)
Mawbak ... Black
Mawbana ... Black
Mawina .. ... Charcoal
Mawpa, mawpak Dirty
Mawbia ... ... Side, on one, aside
Maiani raieri ... Hurt (with spear)
Maidena ... Shadow
Maikana poungna Wing
Maina, moinena Tongue
Mai-niak ... Wet (rainy
Mairude... ... Pain
Maiti Kantimbé *or* pangruta Quiet
Mebia ... ... Side, on one, aside
Mebriak ... Effluvia, scent
Mebrina... ... Volute, large *V. mamilla*)
Médi, meditó ... Sit down
Medouer ... Nose
Mega, megna ... Pubes (*mons veneris*), *vagina*
Megog ... ... Rock
Megra ... ... Day, grass
Megruera ... Nose
Meina-na ... Twins
Me-ingana ... Back (the)
Meketiné pepiné Finger
Mekropani ... Stop (to)
Mela ... ... Run (to)
Melangburak ... Plant
Meledna... ... Mountain
Mema ... ... Cobbler's Awl, a bird
Memana... ... Fight (to)
Mena, menè ... Tongue, the
Mena ... ... Pipe
Mena rawariga ... Nose
Mena lowalina ... Caul
Mena ... ... Me, mine, I
Mena lageta ... I'll tell you
Mena malaga la-tia I will go and hunt
Mena ... ... Porcupine
Menaï Kitana ... River (little)
Menakarowa ... Agile
Menanwi ... Maim
Minawa ... ... Eat (to)
Menawéli ... Dumb
Mene ... ... Whistle (to)
Mené rugara ... Acrid (taste)
Meneterutie ... Harlot
Mené wutá ... Acrid (taste)
Menia ... ... Grub
Meni ... ... Hit
Meninga ... Shark
Menga ... ... Toe
Mengana ... Draw (to pull), throw, get
Mengana ... Snail
Mengboibi raté ... Beat (to strike)
Menokana ... Cockatoo (black
Mentroiak ... Wink
Menugana ... Cockatoo (black)
Mera ... ... Name of a man
Mera ... ... One
Merak-bourak ... Dead
Merhé ... ... Hit
Meredé ... ... Ill (sick)
Meriana ... ... Breast (chest
Meridiné ... Ill (sick)
Meta ... ... Hamstring (the)
Meta (met-a) ... Sinew (kangaroo
Metaira .. ... All round
Metakitana ... Cord (a small rope)

Meuna .. ... Bill (bird's)
Mévana, mivenani Sit down
Miabimena ... Star
Miakbourak ... Carcase, corpse
Mialanga burak Grow (as a tree, child)
Mialé mianaberé Kneel
Miali tonerageta Inactive (indolent)
Mialkama ... Hold your tongue, be patient, by and bye
Mialpeal kama ... Talk (too much speaking)
Mialpuga ... Sit down
Mialtetriangule-bia Before
Mialtita lerentita Behind
Mialungana ... Battle
Miamengana ... Fight
Miangatentié ... Red juice of a plant (sap)
Miangmalitia ... Sap
Miatowunamina Nettle
Mia wailé ... Weak
Midugïïa ... Fall (to)
Mieawiak . Round, like a ball
Mi-elbirkama ... Hold your tongue, be patient. by and bye
Mielpoieré ... Wait
Mie lugrata ... Fever
Miïmara ... Cease (to)
Mieméremele ... Enough (sufficient)
Miemiengané ... Battle
Miempeuniak ... Fever
Miemuatik ... Heavy
Miena, mena .. Lake (lagoon)
Miena ... .. Knee
Mienamina ... Pool or lagoon
Mienanugana ... Navel
Mienémiento ... Kill (deprive of life)
Mienintiak ... Tremble
Mieni-pingatere-luteo Transfix (to)
Miengalina ... Juice of a plant, red
Miengana ... Wrong
Mienginia ... Demon, fiend, spirit of the dead, of evil
Miengi ... ... Throw
Miengkonenecha-na Anger
Miengotik ... Enfeeble (to)
Miengpa ... Abstain
Miengterawinia... Native hen
Mienkomiak ... Enfeeble (to)
Mienoiak . Lazy
Mienteina ... Sky (cloud in)
Mientendiak ... Ruddy cheeks
Mienteruniè ... Hen (native)
Mientonka ... Tumble
Mientung burak Dead
Miepoiïena ... Carcase
Miewalé ... .. Kiss (to)
Miewangana ... Turn (to)
Miïkraknataritia Sick
Miïnguna terena, *or* tenena Spine, chine (back-bone)
Miïpuïetaniak ... Ruddy cheeks
Mikani ... ... Drop (water)
Mikakaniak ... Sick
Mikumulaka ... Fright
Milabaina, mila-bena Opossum
Mile-ne!... ... Ah!
Milma ... ... Porcupine
Milugana ... Howl, in distress (like a dog)
Mima ... ... Ant-eater (*Echidna setosa*)
Miméredé ... Sick
Mimuneka nenta-ka nepuni Indolent (lazy)
Mina ... ... Sick
Mina ... ... Me
Mina ... . Fog
Mina ... ... Beach
Mina, miné ... Tongue (the)
Mina, mine ... I, me
Minarara ... Nose
Minebana ... Knee
Mineweré ... Nose
Minga-oinia ... Porpoise
Mini ... ... Nettle
Miré ... ... Mussel (sea)
Miria ... ... Grass
Mita ... ... Sinew (kangaroo)
Mitawenia ... Whale
Mité ... ... Cord (a small rope
Mitugara mura-wamena Last (to walk last in file)
Miulian ... ... Belly
Miunginiak ... Hunger

Moahakali ... Water (salt)
Moalugata Kana-proie Deplore (to lament, as at an Irish-wake)
Moata ... ... Dove (wild pigeon)
Moboleneda ... Little
Moelugrana ... Wail, to lament
Modamogi ... Kiss
Moga (mocha) ... Water, fresh
Moga, mogana ... Wet (rainy)
Mogudé lia ... Lips
Moiberi ... ... Ant, small black, strong-smelling
Moido-guna ... Upset (to)
Moié ... ... Corpse (a dead carcase), lips
Moietungali .. Grin (to make faces)
Moigta gena ... Eyelid
Moilatená ... Embrace (Platonic)
Moilugawa ... War (battle, all killed but one or two)
Moi lugata ... Cry (weep)
Moimabilé .. War (battle, all killed but one or two)
Moimeniak ... Wade
Moimengana ... Fight
Moimengan mab-eli War
Moimuté .. War (skirmish, one or two killed)
Moi Miré ... Kiss (to)
Moina ... ... Rat water or musk (*Hydromis chrysogaster*)
Moinea ... ... Ant-eater (*Echidna setosa*)
Moinéna... ... Prickly
Moingaba ... Dead
Moingnana ... Cockatoo (black)
Moira, moirunah Water-pitcher (made of the thick leaves of the large kelp
Moka ... ... Water (fresh), wet, rain
Mokrá prug ... Suck
Mola ... ... Parrot
Mole ... ... Sea-swallow
Molé ... ... Suck
Moltema ... Run (to)
Mona, moné ... Mouth, lips
Monaganura ... Ill (sick)
Monalugana ... Root (tree)
Mona-mini ... Prickly
Mona perina ... Sullen
Monga, mongana Fly (insect), blow fly, burr
Mongaloneria ... Dove (wild pigeon)
Monganenida ... Fighting
Mongtalina ... Eyelash
Mongtamena ... Glow-worm *or* phosphoresence
Mongtaniak, mongtantiak Faint
Mongténa ... Eye
Mongtone ... See (to behold)
Monira .. ... Thrush, spotted
Monodadro ... *Eucalyptus resinifera*, seed of the
Monouadra ... *Eucalyptus resinifera*, seed of the
Montumana ... Rivulet
Morana ... ... Diver
Mora trona ... Flint (black)
Motuk ... ... Finger-fore
Mouna ... .. Lips
Mounga ... ... Fly, blow-fly
Mowerena ... Wade
Mualunia ... Pigeon (bronze-winged)
Muanoig ... Nose
Muboa ... ... Dog
Mudena ... ... Nose
Mugana ... ... Shag, white-breasted cormorant black (*Phalacrocoraxgleucoaster*)
Mugana puguniak Crazy (cranky)
Mugena ... ... Nose
Mugid ... .. Nose
Mugra ... ... Hide one's self, to conceal kangaroo
Mugra mali ... Topaz (crystal)
Mugrawebé ... Wood, firewood
Muguiz ... ... Nose
Mugutena ... Trees
Muianato ... Aloft
Muidje ... ... Nose
Muié ... ... Nose
Mulu-manginie ... Give me
Mukaria... ... Water
Mukra ... ... Spaniel (dog)

Mumara, mumra, mumanara, mum- Wood, tree, fire-wood
Mumelena [bra Marrow of a bone
Mumelina ... Marrow
Mumlamána ... Father
Muna ... ... Fog, wood, gum
Munagana ... Ankle [wood
Munakana ... Whistle
Munapaüniak paoritie Grin (to make faces)
Munapena ... Mouth [tumble
Muna pungana ... Tree (fall of a), to
Muna potrune ... Earthquake
Muna wana ... Ankle
Mungalarina ... Groin
Mungana ... Gum (wattle tree)
Mūngana ... Urine
Mungana paoniak Foolish (or fool)
Mungananena ... Parakeet (*Euphema chrysostome*)
Munganemoi ... Rub (rub in fat)
Mungara ... Flint
Mungara mena ... Sand
Mungate munghabé Urine
Mungawelé ... Enfeeble (to)
Mungena ... Ear
Mungerapuna ... Scar
Munguna ... Fish (a)
Mungwenia ... Grub
Munghé mableli Load
Mungiangara ... White
Mungié, mungiena Porcupine, corpse, *echidna setosa*
Mungimeni lia ... Battle
Mungina Kangale Porcupine
Munkanára wala Eloquent (talkative)
Munlamana ... Father
Mununa ... ... Nose
Munwaddia ... Feathers
Mura ... ... Heavy
Murah, murak ... Shag, black cormorant (*Phalacrocorax corboides*), or (*leucogaster*) white-breasted cormorant
Murambukania lowana Witch or female goblin, said to be clothed with grass or fibrous bark
Murumbukania... Fairy
Muramanatia ... Long way
Murden ... ... Stars (little)
Murduna ... Star
Mur kamia ... Hide one's self
Murlia ... ... Volute, long (*V. fusiformis*)
Murok ... ... Parrot
Muta ... ... Pigeon (bronze-winged)
Muta-muta ... Bird
Muüna pugawinia Aquiline (Roman-nosed)
Naba ... ... Other
Nabagina ... Sun (the)
Naboininélé ... Cat (small native)
Nabowla ... River
Nala ... ... Ground
Nairana ... ... Eagle
Nagada ... Man
Nagataboyé ... Aged (literally rotten-boned)
Nama ... ... Man (white)
Nama, namneburak Spirit of evil—the devil
Namerika ... Eye
Namenoluni ... They, or them
Nami ... ... Stone (a)
Namorgun ... Lightning
Namtapa ... Opossum mouse (*Phalangista nana*)
Nanabenana .. Knee
Naniakuanhe ... Growl
Nani ... ... Stone (a)
Nani Purilabenani Blossom
Nangabi... ... Father
Nangenamoi ... Scales (of fish)
Nangemuna ... Barren (woman)
Nang-inia ... Elf or fairy (fond of children, and dances in the hills, after the fashion of Scotch fairies)
Nangoinulia ... Whiz (like a ball, etc)
Nangumora ... Far
Nanguna ... Opossum, ringtailed (*Phalangista Cookii*)

Nanim-pena ... Arm
Nanwun .. ... Many, plenty
Naoutag burak Cry (weep)
Napanrena ... Badger
Nara ... ... That or them, or they, he, her
Narabaro, naraluawa narawa, narawe, naramuna, narapa narawali Ay (yes)
Narakupa ... Handsome (very), or very good
Naramoiewa ... Enough (sufficient)
Narapalta ... Crow
Nara waragara ... Agile
Nata, natie ... Earth or ground
Nawate pegrate, wergo! Awake, (rouse ye, get up)
Nawaun ... ... Thunder
Nawitia ... ... Seal (*Phoca*) on sandy beach
Nawiwemena .. Mole—cricket
Negana ... ... Another
Neiena niré ... Face (fine)
Neika ... ... Hill
Neingmena ... Mother
Neka, nekalé ... There
Neka proini ... Stop (to)
Nelumie... ... Help
Nemewadiana ... Sheep
Nemoné ... ... Grass
Ne-ianta ... Woman
Neingtera terunti Invigorate
Nena ... ... Sharp (like a knife)
Nenarongabia ... Asleep
Nena ta poiena... Woman, aged, old
Nena tura tena ... Widow
Nenaviteté ... Transfix (to)
Nendi ... ... No
Nenga ... ... Canoe
Nen-here ... Sleep (to)
Néntega Meniawa Yesterday
Nepugamena ... Eyes
Neprane... ... Cheek
Netepa ... ... Mutton fish (rough)
Netepa ... ... *Haliotis* (ear shell)
Neudi ... ... No
Neulangta ... Opossum, black (*Phalangista fulginos*)
Ne-ungalangta ... Tarantula (large spider)
Neüngiak ... Rage
Neungpa ... Touch
Neunguli ... Lick (with the
Newina ... ... Eat (to) [tongue)
Newitié ... ... Kangaroo (forester)
'Ngana kankapia ulralabia kapuïlia Gape
Nganana ... Emu
'Ngani ... ... Halt (limp on leg)
'Nghara, nghara rumna Cockatoo (white)
Ngarana ... Cockatoo (white)
'Ngata, ngatai ... Lean, feeble
'Ngawa ... ... Gull (*Larus Pacificus*)
'Ngawaredeka ... Penguin (*Spheniscus minor*) [burrow)
'Ngeana, ngina... Hole (like wombat
'Ngena ... ... Gums (of the mouth)
'Nghearetа ... Wattle tree
'Ngiena ... ... Well (spring)
'Ngona Kuna ... Whiz (like a ball, etc.)
Ngoninialibia ... True
'Ngota ... ... Left hand
'Ngūna ... ... Shark
'Nguna ... ... Sand
'Ngunana ... Emu (bird)
'Nguné ... ... Fire, spark
'Ngupota-meti ... Flounder (flat fish)
Niacha pugaroami Dream
Niagara... ... Dream
Niangté nepuni... Wrinkle
Nianapena ... Head
Nia nunawa ... Yesterday
Niantyména ... Daughter
Niárana ... ... Mushroom
Niarípa ... ... Cockatoo (black)
Niathka ... Eagle (Osprey)
Niatirana ... Mushroom
Nideje, nidejo ... I do not know or understand
Niena langta ... Fat woman
Nienamina ... Fat
Nienaté ... ... Adult woman
Niengeta ... Face
Niengheta elapthatia Face (fine)

Nieniena ... Kangaroo rat
Nierina ... ... Hawk (*Jeracidea*)
Nieta mena ... Brother (little)
Nietárana ... Brother (little)
Nigrarua ... Morning
Nika ... ... Rail (*Rallus pectoralis*)
Nika, niké ... This or the
Nil ... ... Nails
Nilé ... ... Eyelash
Nimere ... ... Tie
Nimermena ... Father
Nina ... ... Grass
Ninambi ... Grandmother
Nina Moig ... Mother
Nina, ninga ... You
Niné ... ... Thou or you
Ninena lia ... Jawbone
Ningené... ... Bring
Ni, nina ... ... You
Ninubru-latai ... Fury
Nimina ... ... Mother
Niparana ... Face
Nirabe ... ... Correct
Niré ... ... Heal [ing woman)
Nire-lowa ... Beauty (fine-look-
Niri ... ... Good person
Niripa ... ... Sea
Nithoba... ... Sea
Nitipa ... ... Water bag
Noalia ... ... Adult woman
Noali nugaba ... Ugly
Noama ... ... Thunder
Noamoloibi ... Girl
Noanialé ... Stone [ing woman)
Noa noughanoate Beauty (fine-look-
Nobitia malia ... Green (thing)
Nobritaka ... Cheek
Noeni ... ... Slap (to)
Noguoilia ... Wallabee (*Halmaturus Billardieri*)
Noia libana ... Fragrant (smell)
Noie miak ... Never
Noiena ... ... Thrush, spotted
Noile ... ... Bad (no good), acid
Noili ... ... Foolish (or fool) [sour
Noilowana ... Elf or fairy (fond of children, and dances in the hills, after the fashion of Scotch fairies)
Noina mutaina ... Long way
Noienena ... Face
Noki ... ... Give me
Noné ... ... Flea
Nonelmoi ... Wash (to)
No'onga... ... Scars elevated on the body
Noperena ... Cat
Norabitia ... Green (thing)
Nowalia... ... Woman
Nowalené ... Sea-weed (jointed)
Nowam ... ... Thunder
Nowantarina ... Sister
Nowarakominia Fern-tree
Nowara nena ... Hawk small (*Astur approximans*)
Nowateita ... Ant, red body, black head and tail
Nowati niïalbana Ugly
Nowiak ... Bad (no good)
No-wiak ... Acid (taste), sour
Nowetie-elibana Rascal
Nualangtamabena Opossum, black (*Phalangista fulginos*)
Nubra roté ... Wink
Nubrana, nubrena, nubere Eye
Nubratoné ... See (to behold)
Nubretaneté ... Faint
Nubretanité ... Dizzy
Nubré tongani ... Eyelash
Nubre wurine ... Eyelid
Nubru nubéré ... Eyes
Nubena, nubina, nubé Crayfish
Nuélé ... ... Lobster
Nuena ... ... Fire
Nuieko ... ... Wrong
Nuïak ... ... Never
Nuïnédi ... ... Drowsy
Nugara ... ... Drink
Nugatapawé ... Dwarf
Nugé tena ... Rains
Nugra mainre ... Lick (with the tongue)
Nugrina... ... Spew (to)
Nuka ... ... Here, or this
Nuka. nukara, nukarah Spew (to)
Nukakala ... Hair

Numeraredia ... White man
Nuna ... ... Hand
Nuna, nuné ... Buttock
Nunabé ... ... Take
Nunabia ... Sleep
Nunabia temarulito Sleep (very sound)
Nunalmina ... Father
Nuna-mara ... Abstract (to deduct)
Nuna mina ... Goods (things)
Nunamina ... Bed (sleeping place in the bush)
Nunami ... ... Goods (things)
Nunakuanapeiere Growl
Nunawenapoila Early (in the morning at twilight)
Nungana, nunguna Catamaran
Nungburak nungaba Venomous
Nungina ... Elf or fairy (fond of children, and dances in the hills after the fashion of Scotch fairies)
Nungené wangen duné Run
Nunguna ... Thigh
Nunné ... ... Take
Nuné ... ... Night
Nune mine lariabu Dark
Nuneoine-roidukaté Awake (to open the eyes)
Nunia ... ... Fish (cray)
Nunu gra ... Wash (to)
Nunté pateinuira Whisper, speak low, let nobody hear
Nuntiemtik ... Altogether
Nunto-né, nuntonina Afternoon, twilight
Nupré ... ... Eye
Nurbiak ... ... Azure (sky)
Nure ... ... Louse
Nutiak ... ... Retch (to vomit)
Oana ... ... Inform (to tell)
Oagra ... ... Twirl (twist)
Oangana ... Inform (to tell)
Oarangaté ... Swiftly
Oarati ... ... Starlight
Oélé ... ... Fly (a)
Oeilupunia urapunie Cross
Ognamiliï ... Ask
Ognemipé ... Answer (to)
Oielarabu ... Stupid
Oïïnubrina ... Cockatoo, white
Oimunia ... Air
Oingterata ... Strong
Oldina ... ... Snow
Oltana ... .. Frost
Omblera... ... Neck
Onaba ... . Chin
Onabia daïalia ... Whisper, speak low, let nobody hear
Onabiamabelé ... Ask
Onamarumpto ... Long way
Onéri ... ... Star-fish
Ongana ... ... Inform
Ongiena ... Platypus (*Ornithorhynchus paradoxus*)
Onghiwamena ... Ask
Oninialibié ... Correct
Opah ... ... Mountain Duck (*Anas punctata*)
Oragura wurina *or* nemoni Bed (sleeping-place in the bush)
Ortawena ... Stump of a tree
Ouane ... ... Fire
Ouieteita ... Emmet (small ant)
Ouiteitana ... Ant, small black, strong-smelling
Oulde ... ... Seal (*Otarie*)
Ounadina ... Frost
Ouniprapé ... Answer (to)
Padana, padina... Bandicoot
Padanawunta ... Emu
Padrol ... ... Fire
Paegrada ... Good
Paganubrana ... Sun (the)
Pa-ga-talina ... Lad
Pagra! Kum lia! Woe's me! ah me!
Pagunta... ... Four
Paiana ... ... Woman, aged, old
Pa-iana, paiïa ... Tooth
Paiïe rotilé ... Fang (canine tooth)
Païatimi ... Toothless
Païelugana ... Grinder (back tooth)
Païalina... Glow-worm or phosphoresence

Païali ... ... Hurt (with waddie)
Païawé ... ... Tide (low water)
Païï, á rotilé ... Tusk (canine tooth)
Paing ... ... Gull (*Larus Pacificus*)
Paingunana ... Whiz (like a ball, etc.)
Pairaliak ... Rough
Pairanapri ... Soon, by-and-bye
Pachabria longhe Jealous
Pákara ... ... Fling
Pacharia .. Shooting star
Pakaritia ... Will-o-the-wisp (*Ignis fatuus*)
Palabamabilé ... Conflux (crowd)
Pala-kana ... Shout (yell)
Palamena ... Flesh (meat)
Palana ... ... Stars
Palanina ... Hair
Palanininé ... Forest ground
Palanubrana ... Sun
Palapoirena ... Depict (draw a design in charcoal)
Palawa, palia, palieka Adult man (black)
Palawapamari ... Coxcomb (a fine-looking fellow)
Palawa proina ... Fat man
Palawa-tuté ... Beau (coxcomb)
Pálawa-roiana ... Serpent (black snake)
Palawalé? ... What? What's that?
Palere ... ... Tattoo (to), tattooing
Palewáredia ... Black man
Palina ... ... Egg
Palkuand ... Talk
Pamena ... ... Mother
Pamere ... ... One
Pamunalantute ... Glutton
Palowa lugana, pah lug Footmark of black man
Pana ... ... Oar
Panabu ... ... Bread
Panabon brutié... Weed
Panamena ... Wave
Panamuna ... Sea (ocean)
Panatani ... Port Sorrell
Panapawawiabe Smile
Pandorga ... Good
Pah-nina ... Husband
Pané pekininé ... Boy (little)
Panialibna ... Clean
Paninia ... ... Smooth
Paniniwathiné ... Head
Panga .. ... Leech
Pangana waïedïï Fat
Pangana malitia Dirt (mud of a whitish colour)
Panogata ... Halo (round the moon)
Panoine ... ... Dog
Panuberé, panubrae, panubrina, panumérè Sun
Panubré roilapoerak Sunrise
Panubra tongoïïra Sunset
Panubratoné ... Dusk
Panubré Mabilé Whore, fornicatrix
Paouai ... ... Me (for)
Papalie Mali ... Clay
Papalwe... ... Swallow (a bird)
Papatonguné ... Thunder
Papla ... ... Big (large)
Papanewaté ... Bachelor
Paponé tughte lia Beau (coxcomb)
Paponoliara ... Opossum mouse (*Phalangista nana*)
Paraba ... ... Whale
Paragana ... Mussell (shell fish)
Para gara ... No
Paraka ... ... Flower
Paranaple ... Mersey (river)
Parangana, parangé Shoulder
Parapa ... ... Porpoise
Parata, paratiana Snow, frost, ice
Paratibe... ... Embowel (to dis-)
Parawureigunepa Desist (to)
Parawuri
Parawé ... ... Cease (to), abstain
Parawé ... ... To throw or put away
Parawé tiakrangana Embowel (to dis-)
Parba ... ... Hair
Pariata ... ... Hair
Parlieré ... ... Extinguish
Par-me-ri ... One
Paroé ... ... Insect of the order *Circendela*
Paroitimena ... Leafless

Parocheboina ... Leaf
Parochiatimena Leafless
Paruie noiemaek Leafless
Parungiena ... Bosom (man's)
Parugana, paruguala Bosom (woman's)
Pass ... ... Play (to)
Patanela ... Devil
Patarola ... Fine
Patina ... ... Egg
Pathenanadi ... Head
Patingana ... Harlot
Patingunābé ... Extinguish
Patourana . That belongs to me
Patrola ... ... Spark, fire
Pawahi ... ... Me
Pawerak ... Serpent (diamond snake)
Pawi ... ... Rascal
Pawlina ... ... Gun (musket)
Pawlinatiana ... Gunpowder
Pawpela... ... Large (big)
Pawtela Pawtelu-na mikela Opossum, ringtailed (*Phalangista Cookii*)
Pawtening-ililé ... Demon
Peawé ... ... Fling
Pebleganana ... Man (old)
Pegara ... ... Throw (to)
Pegara ... ... Thrush, dense forest
Pegara ... ... Ripe
Pegarugarua ... Rise
Pegi, Pegui ... Teeth
Pegrete wergo ... Stand (stand up)
Peyerena ... Nail (toe)
Peindriga ... Bad
Pelanipuné ... Wrinkle
Pelgana ... ... Penis
Pelilogueni ... Hair
Pelverata ... Ears
Pena ... ... Lance (wooden spear)
Pena (wibra) ... Man
Penamabelé ... Facetious
Penamunalane ... Mirth
Penina ... ... Laugh
Pené ... ... Facetious
Pengana ... Laugh
Pengana .. ... Hawk (*Ieracidea*)
Pengana ... Earth (mould), dirt
Pengana ruta ... Dirt (mud dried)
Pengana... ... Ford, of a river
Pinga ... ... Caterpillar (small)
Péngai ... .. Gristle
Penewine ... *Manchot bleu*
Peouniena ... Bat
som season)
Perarune ... Nail (toe)
Péré lia ... ... Nails on the feet
Pérébé ... ... *Eucalyptus*, trunk of
Perelede... ... Beads
Perena ... ... Lance (wooden spear)
Perina ... ... Milt of fish
Perugaré ... Repair
Perutié ... ... Broom (a besom)
Petebela... ... Old
Petreana ... Sun (the) [som
Pewenia païna ... Spring (wattle-blos-
Peüniak ... ... Heat, hot, warm, acrid (taste)
Peüra ... ... Stone (a)
Piaklumé ... Kangaroo, Joe (young)
Pia wa ... ... Two
Piembuki ... Brother (little)
Piena ... ... Leech
Pienrenia ... Seal, black on rocks
Pigana ... ... Fish (a)
Pigena ... ... Brother (big)
Pigra ... ... Bill (Bird's)
Pigne ... ... Laugh (to)
Piyeré ... ... By-and-bye
Pilanguta ... Tie (a knot)
Pilri, pilni ... Cape Grim
Piloweta... ... Neck
Pinega ... ... Flying
Piniketa ... Quickly
Pinor bouadia ... Spit (to)
Pinougna ... Whiting
Pinoun ... ... Fish
Pireme ... ... Ray (Stingaree)
Pirinápel ... Mersey (river)
Piterina ... ... Sun (the)
Pitserata ... Ear
Plaiwugrena ... Limp, left foot
Plaiwarungana ... Lame
Plenewéwaré ... Ear
Pleragenana ... Brother
Plereni, plireni ... Boy

Pliaganana ... Brother
Plinemlena ... Typha, Bulrush, a native marsh plant, roots yield arrow-root
Plubea ... ... Whistle
Pnale ... ... Bone
Poamori... ... Bad
Poanga metea ... Sexual intercourse
Poanoilè... . Scent
Poani pueré ... Intersect
Poarana... ... Cherries
Poatina ... ... Cavern
Poia lanuné ... Wife, newly married
Poiara kana nuemena Conversation (a great talking)
Poïrakunabé ... Speak
Poeta Kana pawaïi ba Whisper, speak low, let nobody hear
Poieta kanabé ... Talk
Poiedaranina, poetaruna Skull
Poiete ... ... Head
Poieté longwine Hair
Poiete merede ... Head-ache
Poingata ... Head-ache
Poingana, poïna, poina Hair (matted with ochre)
Poingaté ranaïalé Shave, to (with flint)
Poingliena ... Hair
Poinga runiale ... Shave, to (with flint)
Poiné munalané Anger
Poietanate ... Crazy (cranky)
Poietanité ... Dull (stupid dolt)
Poinewialai ... Jealous
Poinawalé ... Displease (to make angry)
Poina noili ... Bitter
Poyné ... ... Pet (pettish)
Poinina ... ... Sullen
Poiré tungaba ... Cross
Poigneagana ... Facetious
Poïniegana ... Laugh
Poyina, poïnta... Point of spear
Poi-erina ... Typha, Bulrush, a native marsh
Poikokara ... Desire (to)
Poengburak ... Tree (fall of a)
Poyena potatiack Vanish
Poyiré ... ... Stop
Poéne ... ... Grass
Pôerina ... ... Scales (of fish)
Poilabia ... ... Add to or put
Poilamanina ... Boy (large child)
Poilina ... ... Wing
Poimalangta ... Peak (a hill)
Poimalietta ... Tor (a peaked hill)
Poimena... ... Hill (little one)
Poimena tilenkanganara Tiniarewara Hill (mountain)
Poimatalina ... Lightning
Poimetié ... Lightning, thunder
Poiné ... ... Entrails
Pôiné niré ... Fragrant (smell)
Poine noilè ... Effluvia
Poinguna Kuna Whiz (like a ball, etc.)
Poira ... ... Volute, large (*V. mamilla*)
Poirena ... ... Porpoise
Poireniena ... Magpie
Poirina ... ... Devil (*Dasyurus ursinus*)
Poitenena ... Wren, blue-headed *Malurus longicaudus*)
Pogona ni wugta Add to or put
Pokak ... ... Boat (native)
Pokana ... ... Rain
Pokana kuana ... Shower (of rain)
Pokerakani ... Talk
Polatula ... ... Eyes
Polimganoanaté Fragrant (smell)
Pomaneneluko ... Bury (to)
Pomia kuna ... Stump of a tree
Pona ... ... Cloud, white
Poningali ... Freestone
Poporok ... ... Hut
Pora ... ... Rain (heavy)
Porokui ... ... *Eucalyptus*, branch of the, with its leaves
Porshi ... ... Branch
Porutiè ... ... Leaf
Porutie-maïek ... Leafless
Posereniena ... Shrike, black (magpie) *Strepera fuliginosa*)
Potaigroï nara-na Vassal (serf)
Potalugié ... Few
Potha malitié, *or* malia Freestone

Poïnaba ... .. Forget
Potelakna ... Breast
Potena ... ... Star
Potia, potiak ... No
Pouginiena ... Red-breast, Robin
Pouketa-lagna ... Breast
Pounerala ... Fishes (small) of the species of *Gadus*
Pounié ... ... Nail (finger)
Poutie ... ... No
Powamena ... Mother
Powena ... ... Crooked
Pow-ing-aruteli-bana Ringlets (corkscrews with red ochre)
Powité ... ... Spark
Powrana Snake
Pramana ... Tick (parasitic insect)
Pramatagomonitia Seal, white-bellied
Pranako ... ... Low
Praterata .. Hail
Prati-to ... ... Outside
Prebena ... ... Sapling
Prengana [?] ... Ground
Priana ... ... Spear
Priatena ... ... Lizard
Priawintametia Serpent (diamond snake)
Priolena ... ... Fetch (a spirit)
Priamina ... Lizard
Priena ... ... Ham or Hough
Prienemkutiak Tired
Prieta ... ... Lizard
Pringrinié ... Cat (small native)
Problatena ... Wombat (*Phascolomys vombatus*)
Problua ... ... Grass
Proga-langta .. Rain (heavy)
Proguna ... ... Smoke
Proié ... ... Leaf
Proina nugaba ... Large (big)
Prolminunti menta Heap (to make a)
Proloné ... ... Add to or put
Prolon-unieré ... Across (to put or place)
Pruana ... ... Smoke
Pruga neana, prugwala Milk (of aboriginal woman)
Prugana, pruga, poïnta, pruga pogena Teat
Prugamugena ... Skull
Prugana ... Parrot (Rosehill)
Prungi ... ... Before
Ptoara lia ... Mouse
P'tunara ... Frigid (cold)
Puali ... ... Two
Pualmina ... Waist
Puariumena ... Waist
Publedina ... Badger
Publi ... ... Swan
Publi ... ... Grass
Puda ... ... Smoke
Pueta ... ... Hawk
Pugalena parak burak Sunrise
Pugalugana ... Footmark of black man
Pugameniera ... Bosom (man's)
Pugamuna .. Chiton (sea-shell)
Pugan nina ... Husband
Pugana ... ... Five
Pugana ... ... Man (black)
Puganakribana ... Lad
Pugana Miniena Adult man
Puganara mitié Bachelor
Pugana naratiak *or* naangbé Stoop
Puganarota .. Mouse
Pugana taritia ... Coxcomb (a fine-looking fellow)
Puganatingana Harlot
Pugana tuantitia Brother (big)
Puganeiptieta ... Ant, large blue
Puganga lewa ... Glow-worm or phosphoresence
Puganubrana ... Sun
Pugara ... ... Swimming
Pugarena ... Shoulder
Pugaritia ... Shooting star
Pugarotia ... Pigeon (bronze-winged)
Pugata ... ... Float (to)
Pugata ... ... Son
Pugeta ... ... Infant
Pugata lowata Great-bellied (with child)
Pugata Paw-awé *or* panina Boy (small child)

Pugata riela ... Babe, newly born
Pugataghana ... Track (footmark)
Pugatimipena ... Coxcomb (a fine-looking fellow)
Pughawi nyawi Hither and thither
Pugeli ... ... Swim
Pugerina ... Feather
Pugerita ... Swan
Pughra ... ... Swim
Pugia malitié ... Woman, adult
Pugita ... ... Child
Pugitomura ... Stupid
Pugna ... ... Tail
Pugoneori ... Smile
Pugrena... ... Dust
Puguniena ... Bird
Pugwena ... Bat
Pugwiadi ... Root (tree)
Pugwinina weimi-ale Spark
Puïerina ... Fleece (or fur of animals)
Puïlakani ... Speak
Puïtogana mena Vassal (serf)
Pukana ... ... Albatross
Pukanebrena ... Sun
Pukaren... ... Will-o-the-wisp (*Ignis fatuus*)
Pulangale ... Fog
Pulatula .. ... Eye
Pulbena... ... Frog
Pulbiani ... Head
Pulomina, pulumta Flank
Pulta ... ... Sea-horse (*Hippocampus*)
Pulugurak ... Dine (to)
Punamena munta Fat man
Punerala ... Fishes (small) of the species of *Gadus*
Punna mina ... Burn (hurt by fire)
Punamunta ... Emu (bird)
Puna ... ... Bird
Puné liné ... Nest (little birds)
Punelong-burak Ripe
Pungerania ... Native Cat, large (*Dasyurus maculatus*)
Puoinobak ... Mischief
Pupu ... ... Hunt, I will go and
Puragana, purakana Shag, cormorant black (*Phalacrocorax corboides*)
Pura Kana ... Whistle
Purakanabé .. Speak
Purakuna ... Bark of tree (flapping)
Pura lia... ... Bark (of a tree)
Puranakale ... Catarrh with *Dyspnoea*
Pura, pura-na ... Bark (of a tree)
Purawé piang-luntapu Bury (to)
Purena Manegana Flambeau
Purgalamarina ... Fin (of a fish)
Purwalena ... Sap (milk-white)
Putark ... ... Cave
Putia ... ... No
Putuna ... ... Hawk (black)
Rabalga... ... Hand
Ragalanae ... Wind
Ragamuta ... Limp, left foot, lame
Ragana ... ... Doe (forest)
Ragi, ragina ... Man (white)
Ragua-lia ... Knees
Raik bourak ... Heal
Raiïpoini ... Lightning
Raka ... ... Spear
Rakana ... ... Emu
Rakanguna ... Wallabee (*Halmaturus Billardieri*)
Rala ... ... Frog, toad
Ralangta ... Gale, squall, high wind
Ralana proi *or* proiena Squall
Raali poingna ... Squall
Ralinganuné ... Wind
Ralinga proiena Wind, high
Ralipiana ... Strong or able
Ralkwoma ... Bite
Raloilia ... ... Ice
Ramana-rulé .. Strong
Ramuna relugani Embrace (platonic)
Rana ... ... Periwinkle (sea shell)
Rana murina ... Inactive (indolent)
Ranga, ranga-lia Knee
Rangaré... ... Swiftly
Rangawa ... Musk Duck (*Biziura lobata*

Raniana... ... Float (to)
Rapulmena ... Wrist
Raondeliboa ... Row (a long one)
Rara .... Punk
Rara ... ... Gannet (*Sula Australis*)
Rargeropa ... Devil
Rarina ... ... Kangaroo, Joey (young)
Ratairareni ... Sulky
Ratavenina ... Sultry
Rau-ana... ... Serpent (black snake)
Rauba ... ... Oyster
Raümpta ... Wombat (*Phascolomys vombatis*
Rauna ... ... Forehead
Rauri ... ... Sea-weed (dried) which they eat after having softened it in the fire
Rawana ... ... Serpent (black snake)
Rawlina... ... Wind
Rawina lia ... Knee
Rawinuina ... Grass
Rebkarana ... Bite
Rediarapa ... Devil
Redikata ... Nip (to pinch)
Redpa ... ... Mosquito
Regaa ... ... Basket of sea-weed containing their water
Regana tiana ... Entrails
Reglitia, reglipuna regulitia Perspire
Regoula... ... Arm
Reigina ... ... Man (white)
Reigina loanina Woman (white)
Rekuna ... ... Emu
Relbia ... ... Strong
Relbiak ... ... Strong
Relbui ... .. Flay
Relinula lia ... Knuckle
Relgani-kuonga Serious (sad gaze)
Reliquama ... Look (to gaze)
Relipiana ... Able or strong
Reloié tonyeré ... Nip (to pinch)
Reminyé ... Root (tree)
Reminé ... ... *Blandfordia nobilis*
Rena ... ... Kangaroo Boomer
Renah ... ... Rat, water or musk (*Hydromis chrysogaster*)
Renamoimenia War
Renaué ... ... Distance, at a
Renavé ... ... Down there, a long way off
Rendera ... See, I
Réné ... ... Near
René ... ... Run
Renene ... ... Afar off
René nunempté Run together
Ren hatara ... Heaven
Renita ... ... Thumb
Renina ... ... Shrike, black (magpie) (*Strepera fuliginosa*)
Renorari ... Crab
Rentroueté ... Bandy-legged
Reprenana ... Kangaroo Rat
Retakuna ... Creak (from friction of limbs of trees)
Retena ... ... Heart
Rhineowa mungonagunea poggana karne Conversation (a great talking)
Rhinieto ... Chase (to)
Riakana, riakuna Song
Riakalingale ... Hen (native)
Riakuné ... Hen (native)
Rialana ... ... Air
Rialangana ... Dance
Rialimé ... ... Tree (Blackwood)
Ria lowana ... Woman, white
Ria lugana ... Footmark of white man
Ria lugana ... Footmark of white man
Ria lurina ... Rail (*Rallus* pectoralis)
Riana riakunha... Dance
Riana ... ... Man (white)
Riana ... ... Caterpillar (small)
Rianaüta riana-aunta Thumb
Rianemana ... Fist
Ria pugana ... Knuckle
Riapulumpta ... Wrist
Ria-rara... ... Palm of the hand
Riatta, reattawee Gum (wattle tree)

Riaputhegana ... Tame
Riawaïak ... Full (after a meal)
Riawarawapa ... Ghost
Ria warapé noile Imp
Ria warawa noilé Demon
Ria-wurawa . Apparition
Riawé, riawena Sport (play), fun
Riawé waibori Sport (play)
Riawuna ... Circle
Rielowolingana Palm of the hand
Riena ... ... Hand, finger
Riena-aüta .. Left hand
Rienalbugi ... Snow
Rienatiabrutia ... Teal
Riengena Poatina Den (of wild animals)
Riengina ... Crevice or fissure in rocks
Rigaropa ... Spirit, of evil—the devil
Rigebena ... Hand
Rigl ... ... Heel
Riïtonié ... ... Nail (finger)
Rikara ... ... Row (a long one)
Rikatenina ... Knuckle
Rikenté ... ... Babe
Ri-lia ... ... Hand
Rilia ... ... Finger
Ri-mutha ... Fist
Rina ... ... Fingers
Rina ... ... Polishing (the action of)
Rinadena ... Rain-drops
Rinia guanetia . Dispute (to)
Riniowalinia ... Amatory (rakish)
Rinmuta ... Hand
Riprinana ... Kangaroo Rat
Ripuneré nunghapa Venomous
Rirana ... ... Nails
Ritia ... ... Man (white)
Ri-trierena .. Fist
Riüna ... ... Forehead
Riz-lia ... ... Hands
Roada ... ... Hurt (with spear)
Roalabia ... Serpent (black snake)
Roba ... ... Rush
Robengana ... Goose
Robigana ... Swan
Rodedana ... Grass
Roenan inu ... Sea-weed (jointed)
Roéré . . ... Pillow (little) on which the men support themselves
Rogara ... ... Snore
Rogeta ... ... Wombat
Rogotelibana ... Long
Rogounim Lienia Forehead
Rogueri, toïdi ... Cut (to)
Roguna . ... Brow (forehead)
Roheté ... ... Shallow
Roï Roïruna ... Forehead
Roi-runa ... Brow (forehead)
Roka ... ... Waddie
Roman inou ... Sea-weed (*Fucus ciliatus*)
Romduna .. Star
Romtena ... Star
Ronda ... .. Go, I will
Ronenan ... *Cereopris*
Rongoiulong bourak Dry
Ronie, ronipalpe Call
Rori ... ... Sea-weed (dried), which they eat after having softened it in the fire
Roruk ... ... Night
Roruwu ... ... Sleep (to)
Rotuli ... ... Long, tall
Rougena ... Forehead
Rougtuli né ... Ashes
Rouna ... ... Forehead
Rouna ... ... Serpent (black snake)
Roungiak ... Dry
Rounina ... ... Grass
Rowela ... . Elbow
Rowé lia .. Long way
Rowenana ... Gull
Rowendana ... Swan
Rowik .. . . Nose
Rowita ... ... Wombat (*Phascolomys vombatus*)
Rudana ... ... Lazy
Ruété ... ... Lazy
Ruga ... ... Spear
Rugana .. ... Gannet (*Sula Australis*)
Rugana wuranari Embrace (platonic)
Rugara ... ... Ear

Rugara ... ... Rub (rub in fat), anoint
Rugona ... ... *Fucus palmatus*
Ruilitipla ... Full (a vessel filled)
Ruka ... ... Owl, large (*Strix Castanops*)
Rukanaruniak ... Thirsty
Rula, Rulani ... Strong
Rulai ungaratiné Ice
Rulé ... ... Rough
Rulé ... ... Gun (musket)
Rulemena ... Sheep
Ruli ... ... Tough
Runa ... ... Cloud, black
Runa ... ... Native cat, small (*Dasyurus viverrinus*)
Runawena ... Lizard
Rungrina ... Caul
Rurga ... ... Sea-weed (dried) which they eat after having softened it in the fire
Ruwa ... ... Sand-lark (*Hiaticula ruficapilla*)
Sudinana ... Girl
Taba ... ... Ham or Hough
Tabelti ... ... Walk (to), walking, go on
Tablene pinikta Run (to)
Taboukak ... Another
Tabrina ... ... Back
Tadiva ... ... Rain
Tadkagna ... Call (to)
Tagama ... ... Day
Tagantiena ... Crazy (cranky)
Tagara ... ... Go away; absent
Tagara tumiak, tagaramena Cry (weep)
Tagarena ... Tear (a)
Tagari-lia ... Family (my)
Tagina ... ... Thumb
Tagna ... ... Walk (to)
Tagowawina ... Run (to)
Tagre maranié ... Daylight
Tagremapak ... Dark
Tagrumena .. Night
Tagruna kamulugana Deplore (to lament, as at an Irish wake)
Taialia ... ... Owl, large (*Strix Castanops*)
Taïatia ... Lobster, freshwater
Taiënebé, taiëne, nielutera Exchange
Taikalingana .. Respire
Taina ... ... Side (the)
Takamuna ... Stand (stand up), travel
Takani ... ... Go home
Takaro deliaban rig-elibana Tall
Takarutie, tacharitia Catarrh with *Dyspnoea*, cough
Takáwbi ... Go
Takawug né ... Awake (rouse ye, get up)
Takoné ... ... Suspiration (sigh)
Takira ... ... Root (fern)
Takra, tungalé Hither and thither
Takramunena ... Travel
Takuiaté ... Woe's me! ah me!
Takumuna ... Rise
Talaratai ... Weed
Talawa .. ... Rain
Talawata, talwatawa Embrace (Platonic)
Talba ... Devil
Talé ... ... Toad or frog
Talina ... ... Back (the), behind
Talire ... ... Backward
Talia-lia ... Come (to)
Talpiawadino Tuïena-cunami, talpeiewadeno Come along, I want you
Talpuneré ... Walk
Tama leberina ... Hut, breakwind
Tana .. ... Wallaby (*Halmaturus Billardieri*)
Tana ... ... Was
Tana ... ... Owl, small (*Athene Boobook*)
Tanate ... ... Mischief
Tanatia ... ... Crazy (cranky)
Tane poere ... Grease the hair (to)
Tanina ... ... Break wind (to)
Tanga ... ... Limpet
Tangana ... Spider
Tangara, tangari Go away, let us
Tapmita ... Hamstring (the)
Tara ... ... Weep (to)
Tara ... ... Eucalyptus tree

Tara, tarana ... Wallaby (*Halmaturus Billardieri*), Kangaroo (forester)
Taraba ... ... Tasmanian Devil (*Dasyurus ursinus*)
Tarabibie ... Come
Tara kuna ... Switch, a
Tara kuni ... Shrub
Taralangana ... Oysters
Tarlagna ... Oyster
Taralia ... ... Kangaroo (forester)
Tara minia ... Skin
Taramei... .. Kangaroo
Taramena ... Juice of a plant, white
Tarana ... ... Crying
Tarané ... ... Groin
Taraniena ... Pewit, wattled (*Lobivanellus lobatus*)
Taranga munukana Rat, long bandicoot nose
Taragaté ... Tear (a)
Taragina ? ... What? what's that?
Tarara mané ... Shrub
Tara tune ... Cry (weep)
Tara wailé ... Weep
Tarawiné ... Switch, a
Tarema, tarina ... Albatross
Tarerika ... Honey-sucker (*Meliphaga Australasiana*)
Targa ... ... Cry (to)
Tarina ... ... Basket
Taripniena ... Opossum, ringtailed (*Phalangista Cookii*)
Taruna ... ... Chiton (sea shell)
Tatana ... ... Father ; mother
Tatawata onganina Come along, I want you
Tatounepuïna .. Frog
Taüntekapé ... Stamp (with the foot)
Tauran ... ... Owl, small (*Athene Boobook*)
Taürela ... ... Bread
Tavengana ... Less
Tawé ... ... Go, accompany
Tawêlia Mepoilia Accompany
Tawé lokota ... Shore, Go ashore
Taw wereini ... Crow
Ta-winé ... Wart
Tawna ... ... Rotten wood
Tawpenale ... Opossum, ringtailed (*Phalangista Cookii*)
Tawtaburana ... Walk
Tekananga winé Ghost
Tebrikuna ... Cape Portland (language)
Tedeluna ... Ship
Tegalugrata ... Heave (to pant)
Tegana ... ... Heart
Tegoura... ... Moon, Sun
Tegouratina ... Wind
Tegrima kanunia Wail, to lament
Tegrimoni Kitana narra longburak Twilight
Teigna ... ... Thigh
Teiriga ... ... Walking
Tekalieni ... Catarrh
Telbetelibia ... Eat heartily
Telinga ? Tebia ? What ? what's that ?
Telita ... ... Chirrup (to)
Telwangatia lia Impatient
Tema ... ... Hut
Temata ... ... Tarantula (large spider)
Temeta kuna ... Creak (from friction of the limbs of trees)
Teminup ... Door
Temita, Temita, malugli Opossum, black (*Phalangista fulginos*)
Temli ... ... Smooth
Tena ... ... Fern tree
Tena ... ... Bandicoot (*Parameles obesula*)
Téna Teranguta Quail (*Coturnix pectoralis*
or tiwara
Tenalga ... ... Laugh (to)
Tendana ... Skin
Tendiag ... Topaz (crystal)
Tendiag ... Red
Tené ... ... Rib
Tengana ... Bandicoot (*Parameles obesula*)
Tenganeowa .. Red-breast, Robin
Tengiena ... Musk Duck (*Biziura lobata*)
Tenguniak ... Heave (to pant)

Teng-winé ... Penguin (Sphenis-cus minor)
Tenine ... ... Nail
Tentia ... ... Red
Tepara ... ... Come
Teralina, tiralinik Eagle Hawk Neck
Terana ... ... Skeleton (bones of)
Terangaté munu-gana Mouse
Teragoma ... Corrobory
Teranguata .. Quail (*Coturnix pectoralis*)
Tere ... ... Evacuate (to)
Teri ... ... Basket
Terina ... ... Skeleton (bones of)
Terinniah ... Owl, large (*Strix Castanops*)
Teruna ... ... Flint or a knife
Tetaraniena ... Sand-lark (*Hiaticula ruficapilla*)
Tetiena ... ... Chirrup (to)
Tiabrana ... Star
Tiabertiakrakna Starlight
Tiabuna... ... Native hen
Tiagara ... ... Keep
Tiagaria kragan-iak Expectorate
Tiagrapoinina ... Tame
Tiakana warana Heart
Tiakanarra lonia Snore
Tiakanoiak ... Respire
Tiakari mina ... Spit
Tiakburak ... Clutch (to)
Tiakrakena, tiak-ragana Intestines
Tiakrina, tiak-noniak, tiakri-mena, tiakunéy Catarrh
Tiakroinamena ... Lax (Diarrhœa)
Tialapué ... Keep
Tiamabilé ... Dysentery *or* Diarr-hœa
Tiamena ... Dung (excrement)
Tiana, tianana ... Excrement
Tiana ... ... Singing
Tiana Koitiak, tian Kottiak Afraid
Tianawili ... Fright
Tiangoniak ... Suspiration (sigh)
Tiangtete-wemina Exchange
Tia noilé ... Lax (Diarrhœa)
Tiantibe ... Trample (to)
Tiata kanamarana Forest ground
Tiatta kanawa ... Ford, of a river
Tiaté ... ... Heap (to make a)
Tiawalé ... ... Flank
Tiboak ... ... Small
Tibra poingta ... *vagina*
Tibra wangata-mena Menstruate
Tibera ... ... Feminina?
Tiberatie ... Ear
Ticote ... ... Hunger
Tiena ... ... Dung (excrement)
Tiena ... ... Bandicoot (*Parame-les obesula*)
Tiena miapé pan-abuna, Tiengana má panabu Bread (give me some)
Tienawilé ... Afraid
Tienbug... ... Vanish
Tienenable poing Across (to put or place)
Tienewèlé ... Tremble
Tienkutié ... Intimidate
Tientewatera nenté Exchange
Tienwealé ... Intimidate
Tieta ... ... Ant, largest black, venomous
Tigana marabona Spirit of the dead, of great curative power
Tigate ... ... Hunger
Tigera ... ... Eat (to)
Tigiola ... ... Clutch (to)
Tihourata ... Storm
Tïibertia ... Hoar-frost
Tilé ... .., Baskets
Tika ... ... Red-bill
Timé, timi ... No, never
Tina ... ... Stomach
Tina-triouratik ... Aged (literally rot-ten-boned)
Tintia ... ... Trample (to)
Tiouak ... ... Chier
Tioulan ... ... Uterus
Tipera ... ... Come to
Tipla ... ... Eyebrow [*melanotus*)
Tipuna ... ... Bald-coot (*Porphyrio*

Tipukana ... Kingfisher (*Alcyone Diemenensis*)
Tiraneli-lia ... Back (the)
Tirangana menia Conflux (crowd)
Tité ... ... Ant, largest black, venomous
Tiüna ... ... Big (large)
Tiüna ... ... Mussell (shell fish)
Tiwa ... ... Quail (*Coturnix pectoralis*)
Tiwandrik ... Bone
Tiweh ratiné .. Wind blows
Toagara... ... Cut (to)
Toarkalé ... Opossum, black (*Phalangista fulginos*)
Todawada .. Come
Toïna ... ... Hawk small (*Astur approximans*)
Togana ... ... Heel
Toga-né... ... Paw
Togana lia luta... Dive (to)
Togani ... ... Vertex (crown of head)
Toga-rago ... Gone, I must be, *or* I will go
Togari ... ... Vertex (crown of
Toiberi ... ... Ashes [head)
Toiena ... ... Thumb-nail
Toienuk burak ... Hear (to)
Toilena ... ... Stringy bark
Toina wuna ... Mid-day (*or* noon)
Toiné ... ... Pelican
Tokana ... ... Heel
Tolamina ... Rib
Toline ... ... Bark of a tree
Toluna ... ... Shoulder
Tomalah ... Far
Tomla, tome, burka Sink
Tomeniena ... Penguin (*Spheniscus minor*)
Tonabia... ... Gulp (to)
Tona ... ... Spark, fire
Tona-lia .. ... Sun
Tona kaïna .. Light of a fire
Toné lunto ... Dive (to)
Tonitia ... ... Ember (red hot)
Tongana, tongane Swallow (act of deglutition)
Tong bourak *or* poieré Drown
Tongumela ... Far
Tongwama ... Gulp (to)
Toni ... ... Call (to)
Toni lia, tonie ... Finger nails
Tonikuama ... Swallow act of deglutition)
Tonipeprina ... Spark
Tonita ... ... Opossum, black (*Phalangista fulginos*)
Tontaïïena ... Ashes
Toplete .. ... Walk
Torona ... ... Tree
Tortiena ... Eagle (Osprey)
Towaté ... ... Scarify
Towerila ... Bread
Towrik ... ... Ear
Trakuénié ... Dysentery *or* Diarrhœa
Traminia ... Skin of Kangaroo
Tramina... ... Groin
Tramuta ... Pebble, rolled quartz
Trarti ... ... Stupid
Trawala... ... Mountain
Tremana, trewmena Porcupine
Trena ... ... Baskets
Treni ... ... Put wood on the fire
Trenita watina ... Blood
Tren houtne ... Raven
Tréoratik ... Rotten wood
Treoute ... ... Pelican
Trew ... ... Fist
Trewdina ... Pelican
Tridadie... ... Day
Tri-érina ... Belly
Triïna ... ... Owl, large (*Strix Castanops*)
Trimepa ... Take it
Tringeginé ... Swallow
Triontalalangta... Pelican
Triouegle ... Water (to make)
Trowuta ... Flint, *or* knife
Trubenik ... Scar, a, or mark on the arm
Trudena... ... Pelican
Trugara... ... Trickle
Trugatepuna ... Scar

Truli ... ... Repair
Truünta... ... Pelican
Truwala ... Mountain
Tuarana ... Rat
Tudna ... ... Bone
Tugamaranie ... Early (in the morning at twilight)
Tugana ... ... Eat (to)
Tugana ... ... Hastily (quickly)
Tugana ... ... Fern
Tuganaloumeno Track (footmark)
Tuganéménuiak Drowsy
Tuganik ... Asleep
Tugara malitié ... Juice of a plant, white
Tugara nowe ... Dine (to)
Tugatapiato ... Glutton
Tuta wata ... Come (to)
Tugbrana ... Baskets
Tugeli petalibia *or* proibi Feast
Tugembuna ... Feeble
Tugenapuniak ... Lean
Tugermakarna ... Howl (in distress like a dog)
Tugi malangta ... Midday (or noon)
Tugli ... ... Eat (to)
Tugra, tugrana... Eat (to)
Tugra ... ... Thigh
Tuheraruna ... Spine
Tukékula ... Thigh
Tula ... ... Thigh
Tula ... ... Triton (sea-shell)
Tula, tulana ... Tongue
Tulendina ... Top
Tulengenalia ... Scar
Tulentina ... Outside
Tumnana ... Kangaroo, joey (young)
Tuna ... ... Triton (sea-shell)
Tuna ... ... Winter
Tunak ... .. Cold
Tunaka makuna talmatieralé Come along, I want you
Tunapi, tunepi ... Know (to)
Tungabé ... Straight
Tungatina ... Shower (of rain)
Tungiena ... Shrike (magpie) (*Gymnorhina organicum*)
Tungmbibé tungaringalia Bread (give me some)
Tuno ... ... Navel
Tura .. ... Iguana (lizard)
Tūra ... ... Kingfisher (*Alcyone Diemenensis*)
Tura ... ... Winter
Turana ... ... Snow
Turélai ... ... Hail
Turaruna ... Chine (backbone)
Turina ... ... Breast (chest)
Turitia ... ... Wattle bird
Uaimena ... Grandmother
Ualitia Ri-ena ... Kangaroo (brush)
Ugana kana nire True
Ui, Uina... ... Fuel
Ulatiniälé .. Foot (left)
Ulra, Ulta .. Frost
Ulumpta ... Head
Unah ... ... Platypus (*Ornithorhynchus paradoxus*)
Unakragniak ... Desire (to)
Unamaina ... Light of a fire
Unamenina ... Light
Una paroina ... Conflagration
Uné ... ... Fire
Une bura ... Lightning
Une Bura ... Bark
Ungena liak ... Headache
Unginapui ... Intersect
Ungoielibana ... Straight
Unguniak ... Halt (limp on leg)
Ura ... ... Cockatoo, white
Uraimabilé ... Goods (things)
Uratai ... ... Frost (hoar)
Ure ... ... Tear (to)
Urtrakeomi ... Bed (sleeping-place in the bush)
Utamuta ... Left
Vadaburena ... Ashamed (to be)
Vaiba ... ... Man (black)
Vatina ... ... High
Vena ... ... Moon
Vere ... ... Kick (to)
Voyeni ... ... Breast
Waba ... ... Chin, jawbone
Wabara? ... When and where
Wabrana ... Jawbone
Wabrede ... Buttocks
Wadamana ... River (very large)

Wadebewiana ... Blush
Wadene wine ... Black
Wagapuninura ... Wife, newly married
Wagelé ... ... Fur of animals
Waglé ... ... Breast
Wai-a-linah ... Cider from Eucalyptus
Waiana ... ... Seal, black on rocks
Waiati ... ... Rainbow
Waiatina ... Brook
Waiï ... ... Ear, to hear
Waiïbedé ... Deaf
Waiïlarabu ... Stupid
Waienina ... Elbow
Waienoïle ... Crazy (cranky)
Wailelimna ... Swallow (a bird)
Wailiabe ... Woe's me! ah me!
Wailiarak ... Shallow
Wairaparati ... Forest ground
Waitanga ... Spider
Wakanara ... Absent
Wakė tena ... Sun shines
Walamalé ... Abscess
Walamenula ... Exudation
Walana-lanala ... Country
Walantanalinani Country (the) all around
Waldeapowt ... Day (to)
Walena ... ... Exudation
Walia noatié ... Parakeet (musk)
Waliga ... ... Wood (fire)
Waltomana ... River
Wanabaiüerak ... Forget
Wanabi ... ... Hold your tongue, be patient, by-and-bye
Wanabia toug ... Abstain
Wanabia ramina-eribi Kneel
Wanarana ... What do' you call this?
What is your name?
Wan ... ... Thumb
Wanga ... ... Kill
Wangana wiputa Roll (to)
Wante lia ... Nail (finger)
Wara ... ... Bark (of a tree)
Waragra ... Jump (to)
Warakara ... Jump
Wara-né ... Azure (sky)
Warangalé Lorunna Firmament (sky)
Waratai ... ... Hoar-frost
Waratie ... ... Fog
Waratina ... Firmament (sky)
Warawa ... Spirit of the dead
Warena, warenténa Sky (cloud in)
Wargata mina ... Blood (my)
Warina niré ... Leg, right
Warthanina ... River (large)
Wata ... ... Limpet
Wawtronite ... Owl, small (*Athene Boobook*)
Wa-witė ... ... Orphan
Weba ... ... Moon
Wege ... ... Ears
Wéïalé ... ... Gristle
Weiba ... ... Man (black)
Weiënterutia ... Goose (Cape Barren) *Cereopsis Nov. Holl.*
Weipa ... ... Moon
Weitri ouratta ... Touch-wood (rotten wood)
Welia, wèlitya Parakeet (swift)
Wenimongtheé ... Awake (to open the eyes)
Wenunia ... Porpoise
Wia wuna ... Twig
Wialina ... Exudation
Wialingana ... Stump of a tree
Wialuta ... Ember (red hot)
Wiangata ... Flesh (meat)
Wianubrina ... Cockatoo, white
Wiapawé ... Timber (small), rod
Wia-proina, wia-proinga Timber (large), log of wood
Wiawanghrata ... Touch-wood (rotten wood)
Wiahwanghruta Teal
Wibalenga ... Nautilus shell (*Argonaut*)
Wiber ... ... Man (black)
Wibia ... ... Man (black)
Wibia ... ... Swan
Wieba ... ... Man (black)
Wi-eta ... ... Moon
Wiekenia ... Duck (gender not distinguished)

Wielangta ... Timber (large), log
Wielurena ... Fuel [of wood
Wiemena ... Grandmother
Wiena ... ... Wood, firewood, small timber
Wiena, wienena Angle (crooked like
Wienina ... Elbow [the elbow)
Wien-powenia ... Angle (crooked like the elbow)
Wientalutia ... Goose (Cape Barren) *Cereopsis Nov. Holl.*
Wiera ... ... Rat, long bandicoot [tenana nose [*gonaut*)
Wietena, wieta- Nautilus shell (*Ar-*
Wietitongmena... Sunset
Wigena ... ... Wood, Dead-
Wigetapuna ... Moonlight
Wigetena ... Moon
Wiïtena... ... Rainbow
Wila ... ... Wood
Wilaty ... ... Eagle
Wina ... ... Fuel
Wina ... ... Tree
Wina Kitana *or* kĭtiena Rod (small), brush-wood
Wina runa ... Nautilus shell
Wina, wina-lia .. Moon [(*Argonaut*)
Winalia ... ... Fire
Winapulia . Moonlight
Winé ... ... To taste, try
Wineluaghabaru Fiend
Wingana, wingani Touch, feel, pinch, to
Wingitelangta ... Summer
Wini ... ... Wake
Winia ... ... Periwinkle (sea shell)
Winia Wainetia *or* wauwetia Fiend
Wirulé, wiruta ... Firm (not rotten)
Wita ... ... Nautilus shell
Wita, withae ... Moon [(*Argonaut*)
Witabuna ... Halo (round the
Witapuna ... Moonlight [moon)
Wi wina ... Twig
Woaroirė ... Duck
Wobrata ... Posteriors
Wornena ... Arm
Wugalé ... ... Leap
Wugané ... Feel (to pinch)
Wugara tungale Across (to put or place)
Wugarina riana Grinder (back tooth)
Wugata .. ... Top
Wugata ... ... Burn (hurt by fire)
Wugerapungana Crab (largest)
Wugerina noimi-ak Toothless
Wugerina rugoto-libana *or* -rotali-bana Fang (canine tooth)
Wuganemoe, wughanamoe Twirl, twist, turn to
Wugiraniak ... Earthquake
Wugna elibana Limp, right foot
Wugné ... ... Taste, try, to
Wugrina ... Tooth
Wugwera paitia Dwarf
Wu'hna ... ... Arm
Wuliawa ... Four
Wulugbetie ... Punk
Wumeré ... Wood
Wunha ... ... Fin (of a fish)
Wuragara ... Leap
Wuramatiena ... Little birds
Wurangata puna-laritiė Fleet (swift)
Wurawa-noatie, Wurawa Low-ana Widow
Wurawana ... Spirit of the dead, apparition
Wurawina tieta Shadow
Ya ! Nun'oinė ... Greeting (a)
Ya ! tahwatiwa Greeting (a)
Yana, yanalople, yenalia Teeth
Yangena ... Jawbone
Yavla, Yolla, youlla Mutton bird (sooty Petrel)
Ya-waramakunia Cobbler's Awl (a bird)
Yawarena ... *Haliotis tuberculata* (mutton fish)
Yenaloig ... Grinder (back tooth)
Yenemi ... ... Anoint
Yenena ... ... Heron (Egret) white (*Herodias syrmatophorus*)
Yiakanara ... Full (a vessel filled)
Youtantalabana Mouth
Zitina ... ... Hair

APPENDIX G.

Mrs. Fanny Cochrane Smith *not a* "Last Living Aboriginal *of* Tasmania."

[*Reprint from the Journal of the Anthropological Institute, February*, 1898.]

In September, 1889, Mr. Jas. Barnard read before the Royal Society of Tasmania a short paper entitled "Notes on the Last Living Aboriginal of Tasmania." This paper was practically a claim asserting that an old resident at Irishtown, near Port Cygnet, named Mrs. Fanny Cochrane Smith, was a pure blood Tasmanian aborigine and hence the sole survivor of her race. As, since the year 1876, we had been under the impression that with the death of Truganini no pure blood aboriginal survived, the claim was naturally much doubted by anthropologists. A reference to Mr. Barnard's paper was made in "Nature," November 14th, 1889, and the statement was, without apparent examination, accepted as a fact and reproduced by Prof A. H. Keane in his "Ethnology," published seven years later (p. 294 note). I had, however, on receipt of a newspaper copy of Mr. Barnard's paper pointed out in "Nature," December 5th, 1889, reasons which to me appeared to be sufficiently strong for at any rate withholding my judgment on the question until further proof should have been forthcoming. The chief objections to our accepting Mrs. Smith as the survivor of the race were to my mind an absence of any description of her physical characteristics which could enable us to judge, and a general absence of proof of identity—for much seemed to depend upon the proof that she was a certain girl known at Flinders Island Aboriginal Establishment about the year 1848 *et. seq.* I was not aware when I wrote that at the meeting ("Pap. and Proc. Roy. Soc. Tasm. for 1889," p. 64) at which Mr. Barnard's paper was read, one Fellow asked Mr. Barnard "not to press the matter too strongly on the Society. While Parliament was free to act at its discretion in entertaining a claim, the Royal Society would not be justified in showing any amiable weakness in the same direction. If, however, he threw out a challenge to ethnologists, he ran the risk of depriving Fanny Smith of what she now enjoyed," for Parliament, accepting her claim, had

granted her an annuity. It was therefore evident that locally Mrs. Smith's claim met with no scientific support.

Since that date I despatched to Port Cygnet a brother of Mr. J. W. Beattie, the well-known Hobart photographer and present possessor of Woolley's negatives of Tasmanian aboriginals. He was successful in getting me three photographs of Mrs. Smith—full face, three-quarters, and profile. He also obtained a lock of her hair, but from what portion of her head he does not state. Mr. J. W. Beattie has sent me several particulars of her from two correspondents of his, the one the Rev. A. T. Holden, formerly Wesleyan Methodist minister at Port Cygnet, the other a Mr. Geeves, an old resident at Hobart. Mr. Holden says she is about 5 feet 6 inches in height, while Mr. Greeves says she is about 5 feet 2 inches or 5 feet 3 inches; the latter says her colour is dark brown or olive, and the former speaks of her "curly" hair. She appears to be a very religious, hard-working woman with a numerous family, viz., six boys and five girls, and about thirty grandchildren (Geeves). She can read and write well, appears to be a very fluent and popular speaker, and "apt in illustration drawn from her aboriginal life and associations" (Holden). Both correspondents are of opinion that she is an aboriginal, and she certainly thinks so herself (Holden).

To come to definite detail, however, in the absence of any other living representatives now we must confine ourselves to a comparison of the various photographs of Mrs. Smith with those of Truganini, who died in 1876, and who was a pure blood aboriginal without any doubt.

The five characteristics of Truganini's face in common with those of her fellows (see Dr. Garson on the Osteology *supra*) are (1) the wild appearance due to the great development of the facial portion of the frontal bone and the deep notch below the glabella at the root of the nasal bones; (2) the shortness of the face; (3) the smallness of the lower jaw; (4) the very dark skin; (5) the woolly nature of the hair.

Comparing these facial characters with those of Mrs. Smith, we find (1) less development of the frontal bone, less deep notch below the glabella; (2) a longer face; (3) a normal lower jaw; (4) a lighter skin; (5) the hair woolly on the forehead and wavy on the temples—altogether an Europeanised type of countenance.

If we now turn to Fig. 1, where I have arranged a set of profiles, traced and reduced from Mr. Woolley's photographs, and compare them with that of Mrs. Smith (Fig. 2), we find:—All have a receding upper forehead, while Mrs. Smith's rises higher than any. Excepting W. Lannay (as to whose parentage there is some doubt—it having been said that the notorious Sydney aboriginal Mosquito was his father) all have very projecting brows: Mrs. Smith's are not so beetling as any of them. All have the deep notch at the root of the nose; in Mrs. Smith's profile this is not so marked. The eyes in all, including Mrs. Smith's, are deeply set. The noses in all may be termed stumpy and broad, while Mrs. Smith's is decidedly longer and narrower, and her whole face is proportionately longer. There is little prognathism in any of the faces, while in Mrs. Smith's face there is less. The lips in all, as well as in Mrs. Smith's, vary very much. The chins are weak, while Mrs.

Smith's is decidedly stronger. The result we arrive at then is the same as in our first comparison.

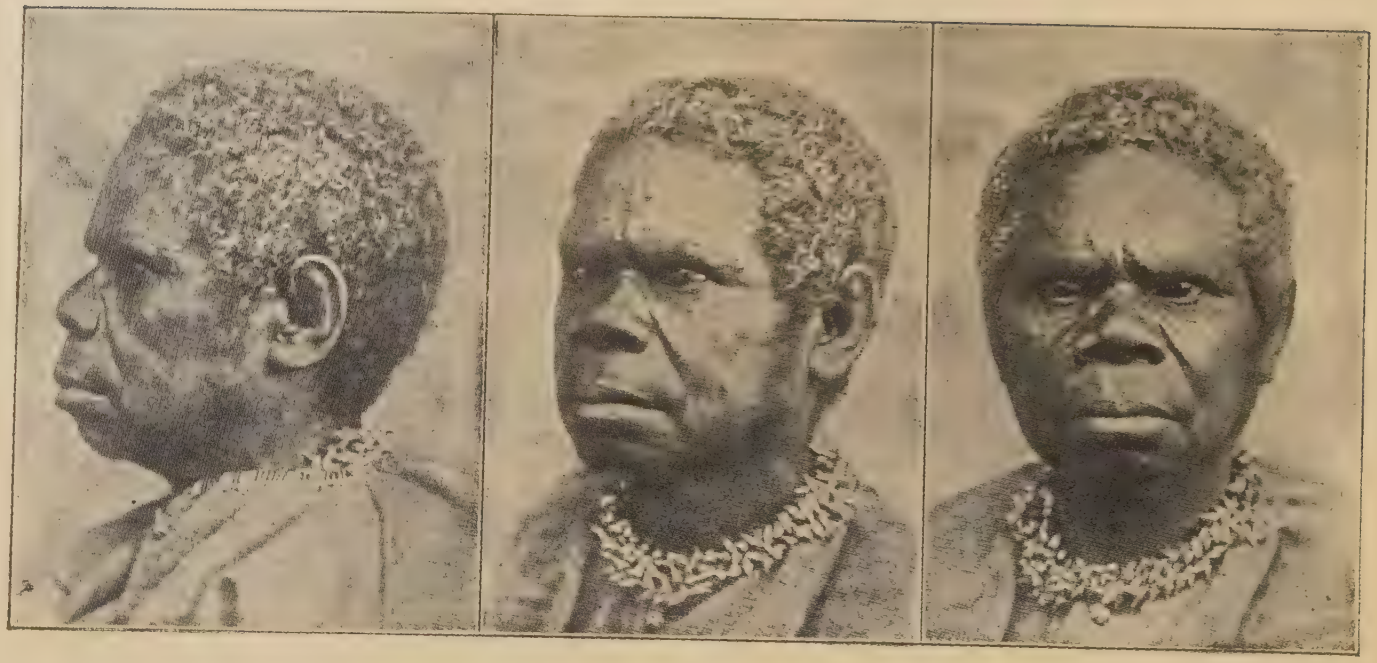
Regarding the evidence as to hair, Prof. S. J. Hickson, F.R.S, who has kindly examined Mrs. Smith's lock, reports to me. "If I had no

FIG. 1.
1. William Lannay, with beard.
2. Wapperty
3. Bessy Clark.
4. Patty
5. Truganini.

FIG. 2.
6. Mrs. F. C. Smith.

further evidence of the owner's race than her hair, I should say she might be either Tasmanian or Andamanese." In reply to further inquiries, he writes me: "I should be quite prepared to find in any half-caste, hair of the exact form and colour of one parent. I have seen thousands of half-castes between Malays and Europeans, and I have often observed that the aboriginal parent's influence predominates in a marked degree in the matter of hair. Nearly all these half-castes have the coarse black hair of the Malay. The point of deviation between the specimen of Mrs. Smith's hair and the hair of other Tasmanians I have examined, is that the average curl is rather bigger, viz., 10 mm. instead of 5 or 6 mm.; but I do not lay much stress on this, as the hair may have been brushed." As mentioned above, I do not know whether the specimen was taken from the top of the head or from the temples—from the examination it would appear not to have been from the temples, as in the photographs it is shown as wavy.

To digress a little, it is very curious that there should still be doubt as to the woolliness of the hair of Tasmanian aboriginals. Professor Ratzel in his "Völkerkunde" (2nd German, ed. I, pp. 350 and 351), gives a portrait of Wm. Lannay with woolly hair, and one of Truganini with curly hair! Dr. Topinard does not go so far, but he sees a difference, probably due to the engraver's art, unless he is referring to the



TRUGANINI FROM PHOTOGRAPHS BY WOOLLEY IN THE POSSESSION OF MR. J. W. BEATTIE, HOBART.

MRS. FANNY COCHRANE SMITH, OF IRISHTOWN, PORT CYGNET, TASMANIA, FROM PHOTOGRAPHS TAKEN SPECIALLY FOR ME.

natives' hair in its natural and artificial states, for he says, "Dans le livre de M. Bonwick sur les Tasmaniens etaient representées deux sortes de figures, les unes avec des cheveux en petites boules éparses, les autres en boucles tres longues" ("Bull. Soc. d'Anthrop," Paris, 1878, 3rd Ser., I. p. 63).

As regards the colour of the skin described as above by Geeves, it description tallies with that of Backhouse and Milligan, but is contradictory to that of most other observers: hence as well as on account of the generally loose way in which skin colour is described it had better be left out of consideration here.

From the above comparisons we may, I think, now venture to conclude that, while Mrs. Fanny Cochrane Smith's facial characteristics partake largely of those of the Tasmanians, still there is a considerable modification in almost every feature which tends to show that she is of mixed blood. Hence we cannot consider her a true Tasmanian aboriginal, and must conclude that with the death of Truganini we have lost for ever a living representative of the Tasmanian race.

APPENDIX H.

Tasmanian Fire Sticks.

SINCE going to press I have received from Mr. Rayner a further account of fire making by Tasmanian aborigines. This account is in answer to my enquiry addressed to him through Mr. J. B. Walker. It runs as follows:—"A piece of flat wood was obtained, and a groove was made the full length in the centre. Another piece of wood about a foot in length with a point like a blunt chisel was worked with nearly lightning rapidity up and down the groove till it caught in a flame. As soon as the stick caught in a blaze, a piece of burnt fungus, or *punk*, as it is generally termed, was applied, which would keep alight, &c., &c. I cannot say what kind of wood it was. My father has seen them light it. The piece with the groove, he said, was hard, the other soft. The blacks in Australia get fire by the same method. I have seen that done. I think it almost impossible for a white man to do it for I have seen it tried and always prove a failure." Rayner's account agrees in the main with Cotton's, and we are therefore in possession of accounts of three distinct methods of fire production, viz.: (1) by means of flint and tender; (2) by means of fire drill and socket; and (3) by means of stick and groove. At first sight it may appear incredible that a race so low in culture could have known and used three methods, nevertheless in reality such a supposition might occur, for some neighbour tribes in Australia have at least two methods, the drill and the saw (Walter E. Roth "Ethnographical Studies, p. 105). However, as regards the Tasmanians, for reasons given on p. 83, we may, I think, leave out of consideration the flint process and decide that this process was unknown to them, restricting our enquiry to the fire drill and stick and groove process. To clear the way for this we must eliminate the indefinite accounts which simply refer to the process as one of rubbing two sticks together, although rubbing describes rather the stick and groove method than the drill method. We must also omit the statement of the bush-ranger mentioned by Bonwick, on account of the latter's general mixing up of Tasmanian with Australian customs. We are thus left with the two specimens of fire drill supplied by Milligan and Robinson respectively, with Melville's description and with Davies' description. When Melville published his V. D. Almanac in 1833 he gave

a short account of the aborigines, but to fire making he made no reference at all; when he wrote his Present State of Australia (mostly an account of Tasmania) printed in London in 1850, he described the drill method of making fire as in use by the Tasmanians. But in the meanwhile, R. H. Davies writing in 1845 in the Tas. Jour. of Science, says he is "informed" that the Tasmanians raised fire by the drill process. But this statement on heresay was made long after the Tasmanians had been deported to Flinders Island and after they had been long familiar with Australian aborigines imported into Tasmania, so that although his statements may in general be relied on this one wants confirmatory support, especially as his statement is the first one describing the drill process as being a Tasmanian method. Melville's account must be taken as copied from Davies. Milligan knew nothing of the aborigines until 1847, when he was put in charge of them at Oyster Cove after their return from Flinders Island, and at a time when it was not likely that in the close proximity of European settlements they would have continued to produce fire by any native process. Although we are much indebted to Milligan for the vocabularies, on the other hand there is considerable carelessness in his translations of the native sentences, and it is well known locally that he was not personally interested in his charge. Hence his presentation to Barnard Davis of a fire drill as a Tasmanian implement does not prove the drill to have been Tasmanian. Robinson, in spite of his intimate intercourse with the aborigines and his volumnious reports on his doings while capturing the wretched remnants, has left us such a small comparative amount of information concerning them that I have for a long time past come to the conclusion that he was a very unobservant man, an opinion largely confirmed by his presentation to Barnard Davis of ground Australian stone implements as Tasmanian, but the real origin of which was settled (as Australian) by Prof. Tylor's paper on the subject, read at the Oxford Meeting of the British Association. As he was also afterwards Protector of Aborigines in Victoria it is not at all unlikely that he confused his specimens and called them Tasmanian instead of Australian. On the other hand we have the circumstantial accounts of stick and groove fire making apparatus by two settlers well advanced in years, who carry us back to the early part of the century when the natives were still roaming about the country, before they were wholly robbed of it, and at a time when they had been little in touch with Australians or Europeans. Either there were two methods of fire production used by the natives or the stick and groove process was the only one.

APPENDIX I.

Duterreau's Portraits of Tasmanian Aborigines. *The Penny Magazine*, June 21, 1834.

"'THE following is the account, taken from a V. D. Land newspaper, of the first effort that has been made to fix and hand down to posterity, a true resemblance of this interesting people in their original state and costume: for, according to the local authorities we quote, the few random diminutive attempts in water colours, and rough engraving that have yet been tried, can scarcely be considered as affording any true picture of this singular race.

"'We had the pleasure the other day, in visiting Mr. Duterreau's collection of paintings in Campbell Street, to be agreeably surprised by remarkably striking portraits of our old sable acquaintances, the aborigines of this island. They are painted of the natural size in three-fourth lengths, having come to Mr. Duterreau, and stood till he took their likeness with the greatest satisfaction. They are all drawn exactly in the native garb. Wooready, the native of Brune Island, who has attended Mr. Robinson in all his expeditions, has his hair smeared in the usual way with grease and ochre; three rows of small shining univalve shells strung round his neck, and the jaw-bone of his deceased friend suspended on his breast. This relic of affection is carefully wrapped round with the small string which these interesting people make from the fibres of the large dag or juncus which grows in all parts of the island. They obtain it by passing the green flags over fire until they have stripped off the more friable part of the green bark, and the fibres, which are strong, are easily twisted into threads. A kangaroo skin, with the fur inside, is passed round him and fastened over the shoulder in the usual manner in the bush, before they obtained blankets from the whites, and his brawny athletic arm is stretched out to wield the spear. His wife Truganina, the very picture of good humour, stands beside him, with her head shaved, according to custom, by her husband with a sharp-edged flint. Besides these, Mr. Duterreau has in like manner painted a powerful likeness of the chief, Manalagana and his wife, two most excellent, well-disposed people, who, with the others, have been of immense service to Mr. Robinson, and through him to the colony, in his several arduous and often dangerous expeditions to conciliate their countrymen; and are now, we learn, stationed about Campbell-town, doing their best endeavour to assist in ridding the country of the dreadful scourge of the flocks—the ravenous wild dogs. Great praise is due to Mr. Duterreau for his thus fixing on canvas, which may commemorate and hand down to posterity for hundreds of years to come, so close a resemblance in their original appearance and costume, of a race now all but extinct.'"

While great praise is undoubtedly due to Mr. Duterreau for his work, his portraits do not bear comparison with Mr. Woolley's photographs, that is, they fail in the same way as do those of Bock, namely, in not catching that sinister form of expression, which is so characteristic of the late owners of the island.

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TASMANIA
Scale 15 miles to an inch.
To Accompany 2nd Edition of
THE ABORIGINES OF TASMANIA.
by
H. LING ROTH,
Halifax, (Engl.) 1899.
BASS STRAIT
BANK'S STRAIT
FLINDERS ISLAND
CAPE BARREN I.
NORTH WESTERN
NORTH EASTERN
WESTERN
CENTRAL
EASTERN
SOUTHERN
WELLINGTON
DORSET
DEVON
CORNWALL
LINCOLN
WESTMORLAND
GLAMORGAN
SOMERSET
CUMBERLAND
FRANKLIN
MONTGOMERY
BUCKINGHAM
PEMBROKE
MONMOUTH
ARTHUR
TASMANS PENINSULA
TANGAYENA
HUNTERS
RINEKA
ISLANDS
PELIN (PILNI) KENAUK
MARTULA (MALUTA) MONATEK OR ROMANRAIK
PREMINGANA
RUBALA MANGANA
TERELBESE
TERAMUNA
MOURA (H)
PATIWA
LAUNCESTON
BEN LOMOND
STONEY CREEK
MITAWINYA
LUMERA GEMENA WUGELENA
LIABERA
LIAWULENA
BIG RIVER
MOYENTENA
POYANANUPYAK
TREYCINETS PENINSULA
TIGANA MARABUNNA
MARA MONA
MARION BAY
HOBART
RUMERA
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PURA TINGALI
WAYARI
TEMETELETA
POYNDUNA
PORT DAVEY
MACQUARIE HARBOUR
STRAHAN
REMARKS:
The localisation of the sites, where Tasmanian aborigines have been seen at any time, has been made by MR JAMES BACKHOUSE WALKER, and the plotting of the Tasmanian aboriginal names has been made by MCW.N. HURST, (LANDS OFFICE, HOBART,) under the superintendence of MR WALKER.
REFERENCE
Towns settled and partially so
Town Reserves
Railways constructed and being constructed
Roads
County boundaries
Steamer Routes
Coach Routes
DELORAINE
EBRINGTON
REFERENCES:
Localities where Tasmanians were met with by the early navigators are marked thus.....+
Localities where Tasmanians have been met with since the first European settlements are marked thus.....O
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